# EXTRACTS
FROM THE
HOLY QURAN
AND SAYINGS OF THE
Holy Prophet Mohammad
Peace and blessings of God be on him.

ALSO

SPECIAL MESSAGES TO THE PEOPLES OF DIFFERENT RELIGIONS

With Quotations from their respective Scriptures.

SEVENTH EDITION.

Compiled and published by :—

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In the Name of Allah the Beneficient The Merciful.
We praise Him and pray for His choicest Blessings upon His noble Prophet.

FOREWORD.

The Holy Quran is the conclusive unalterable, latest and final sacred Book of Law from Allah the Lord of all the universe, sent and revealed to our Holy Prophet Muhammed may peace and blessings of Allah be on him.

The Holy Quran has been sent for the guidance of all mankind for all times and ages as the final law from the Allah.

Before the advent of Islam lots of corruption had set in all previous religions ; texts of previous revealed Books were distorted, fresh innovations made and new beliefs crept in etc., etc., which resulted in hostility and feud amongst nations of different religions

The Holy Quran cited out corruptions and innovations and with a final decision, set aside all disputations and controversies.

The Holy Quran absolved Jesus Christ peace be on him from all imputations made against him by Jews and at the same time it warned Christians against believing Jesus Christ (may peace be on him) as the Son of God and ascribing to him Divinity ; also it has done away with the false doctrines of atonement etc. setting its seal on Jesus, being a man Prophet of his time like all others gone before.

According to the Holy Quran it is most solemnly obligatory on all Muslims to propagate and scatter broadcast its meaning and teachings but majority of the Muslims have not shouldered their responsibility in this respect.

Far from disseminating it, they themselves have not troubled nor cared to understand its meaning ; they learnt to read and recite the Holy Quran in schools in their childhood days and have not got any further than simply reading it without understanding its meaning and beauties.

They have conceived false ideas and notions about the meaning of the Holy Quran.

Some say that it would be an act of irreverance even to try to make out the meaning of such an awe inspring Book from God; and others say it wants a man of exceptional intelligence and learning to understand its meaning; while there are those who say that its meaning is too ambiguous to understand, while some give credence to the idea that the verses are conflicting and contradictory to each other, therefore hard to make out the true meaning.

There is no truth in all that; all such ideas are self-conceived and invented as an excuse for their apathy and carelessness or at least they have been deceiving themselves with such imagination; it would make this preface too lengthy if I were to deal with these to show their fallacy.

However, in short I would state that it would be blasphemous to entertain any of these ideas even for a moment. The Holy Quran is a Message and an open Letter from God to uplift our souls, to bring us to light from darkness, to guide us throughout lives in this world and thus to bring us in communion with Allah our Creator by making us live this life in total submission to His will and thus to attain the zenith of earthly and eternal happiness.

In order to refute and prove the falsity of such ideas I have compiled verses from the Holy Quran on various subjects from which it will be seen that the verses can be easily understood and that they support each other in every instance and there is no such things as confliction.

The Holy Quran is the fountain head of all the Divine teachings; whereas traditions tend to serve as examples and explanations and no tradition can hold water unless it is in perfect harmony with the verses of the Holy Quran; this is the only test of a tradition being right.

I have given a few traditions too, which are taken from the most reliable books.

I am not a man of letters, nor do I have any ambition of appearing as an author. My only object in compiling this small book is to bring to knowledge of the English reading public the beauties of the Holy Quran and to expound to them commandments touching upon every day life and the life to come.

I shall feel myself amply repaid if this book will be of some use in expounding the beauties of the Holy Quran and thus create the desire for understanding the whole of it.

In conclusion I pray that may Allah's words ring in every home. May Allah open hearts to receive the truth and in near future may the light of pure, true and unadulterated Islam shine throughout this world and bring mankind under its banner.

SECUNDERABAD,
6th December 1922. ABDULLAH ALLAHDIN.

Preface to the 5th Edition

By the grace of God this book has been getting popular ; its serving as a ready reference on many important topics has enhanced its usefulness ; it has been sought by people of all sorts of religious beliefs from various parts of the world.

Every new edition has been enlarged by adding to it several interesting and useful subjects.

In this fifth edition additions have been made on special subjects, more particularly regarding the advent of the World Redeemer of whom the whole world is most anxiously awaiting.

Seekers after religious truth and lovers of spiritualisim will have ample food for serious thought and therefore they should go through these chapters in all earnestness with conscience free from any bias or prejudice and come to the right conclusion and be blessed.

16th December 1926. ABDULLAH ALLAHDIN.

Preface to the 6th Edition.

God be praised for his beneficence in making this book acceptable both in Heaven and on Earth which will be seen from the numerous testimonials published at the end of the book received from the peoples of different religions and sects from all parts of the Globe.

In order to make the book still more useful and popular a further addition of 100 pages is made bearing on the burning topics of the day interesting to both the Muslims and non-Muslims without enhancing its price.

May the gracious Allah make it a blessing for the whole universe.

6th April 1928. ABDULLAH ALLAHDIN.

Preface to the 7th Edition.

By the Divine grace there is a steady demand for this book which has been instrumental in bringing out now its 7th edition.

As usual again in this edition a further addition of 20 Chapters of very interesting subjects has been made and in order that the book may be within easy reach of one and all substantial reduction has been made in its price, *i. e*, from Re. 1-4-0 to Re 1/- for cloth bound and As. 12 for paper cover with free Postage.

15th December 1930. ABDULLAH ALLAHDIN.

CORRECTIONS.

Page	Line	Read	For
41	15	speaks	specks
51	23	straight	strait
55	1	are all	are the
76	25	is	ia
111	18	Thou	thou
115	15	Tabrani	Tarbani
126	4 & 15	jealousy	jialously
154	29	of the Editor Milap	Milat
159	26	equally	eqally
171	12	first	firsi
173	17	there	their
193	32	rased	raged
213	19	to follow	of follow
228	18	our	out
230	15	of all	all
237	15	crawling	crawing
238	5	or	are
250	12	heavenly	heauenly
274	22	sake	shake
275	3	heart	hearts
303	11, 29, 33	believe	beleive
310	14	spite or	spite
328	28	yourself	youself
328	29	they are	they

CORRECTIONS.—*concluded.*

328	34	agrees	agree
332	15	thirsty	thristy
335	31	very	every
340	6	advice	advise
342	24	world	word
346	34	signs	sings
349		eternal	enternal
352	8	bride	bridge
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In the Name of Allah
The Beneficient The Merciful.

We praise Him and pray for His choicest Blessings upon His noble Prophet.

ALLAH.

All praise to Allah, Lord of the worlds; The Beneficient! The Merciful! King of the Day of Judgment! * I: 1-2-3.

Allah! There is no deity but He, the Living, the Self-subsistent! Slumber takes Him not, nor sleep; His is what is in the heavens and what is in the earth. Who is it that can intercede with Him but by His permission? He knows what is before them what is behind them, and they comprehend not anything of His knowledge but what He pleases, His Throne extends over the heavens and the earth, and the guarding them tires Him not. And He is the High, the Grand. II: 256.

Verily, Allah! There is nothing hidden from Him, in the earth nor in the heaven. He it is who forms you in the wombs as He pleases. There is no deity but He the Mighty, the Wise. III: 4.

And Allah's is the kingdom of the heavens and the earth, and what is between them, and to Him is the journey. V: 21.

Know that Allah is severe in punishing and that Allah is Forgiving, Compassionate. V: 98.

The Originator of the heavens and the earth! VI: 101.

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*Roman figures denote Sura of the Quran and the other figures the verses.

Allah it is who created the heavens and the earth, and sends down from heaven water, and thereby produces fruits as a provision for you; and He presses into your service the ships, that they may run in the sea at His bidding, and He has pressed into your service the rivers, and has pressed into your service the sun and the moon constant both, and has pressed into your service the night and the day; and He gives you everything which ye ask Him, and if ye reckon up the favours of Allah, ye shall not be able to count them. Verily man is unjust, ungrateful. XIV: 37.

Forgiver of sin, and Accepter of repentance, severe at punishing, full of forbearance.

No deity is there but He—to Him is the resort.

XL: 2, 3.

Allah it is who made for you the earth as a resting place, and the heaven for a ceiling and has formed you and made excellent your forms, and has provided you with good things:—that is Allah your Lord; so blessed be Allah, the Lord of the worlds! XL: 66.

Allah's is the kingdom of the heavens and the earth: He creates what He pleases; He grants to whom He pleases females and He grants to whom He pleases males.

Or He gives them in pairs, males and females; and He makes whom He pleases barren, verily He is Knowing Powerful. XLII: 48, 49.

We distribute among them their livelihood in the life of this world, and WE raise some of them above the others by grades that some of them may hold the others in subjugation.

XLIII: 31.

And Allah's is the kingdom of the heavens and the earth, and the Day the Hour shall come, on that Day those who call it vain shall lose. XLV: 27.

He it is who created the heavens and the earth in six days then ascended the throne. He knows what goes into the earth and what comes out of it, and what comes down from heaven and what rises up to it and He is with you wherever ye are; and Allah what ye do doth see.

His is the kingdom of the heavens and the earth and to Allah are returned the affairs.

He makes the night to pass into the day, and He makes the day to pass into the night, and He knows the innermost of the breasts.
LVII: 4, 5, 6.

He is Allah beside whom there is no deity: Knower of the unseen and the visible; He is the Beneficient the Merciful.

He is Allah beside whom there is no deity; the King the Holy, the Peaceful, the Faithful, the Protector, the Mighty, the Supreme, the Great! Glory to Allah above what they join with Him!

He is Allah, the Creator, the Maker, the Fashioner His are the excellent names. What is in the heavens and the earth glorifies Him; and He is the Mighty the Wise.

LIX: 22, 23, 24.

Who created death and life to prove you which of you is best in actions; and He is the Mighty the Forgiving.

Who created seven heavens, one above another; thou canst not see in the creation of the Merciful a defect. Then repeat thy gaze again, dost thou see a flaw?

Then repeat thy gaze again, twice thy sight will recoil to thee dazzled and dim!
LXVII: 2, 3, 4.

Say, He Allah is One! Allah the self sufficient; He begets not, and is not begotten! And there is not one like Him!

CXII: 1, 2, 3, 4.

Traditions.

The Holy Prophet Mohammad Peace and blessings of Allah be on him says:—

Allah is a unit, and liketh unity.

Allah saith, "I was a hidden treasure. I would fain be known. So I created man."

Allah saith, "I am near the hope of whoso putteth it in Me; and I am with him, and near him, when he remembereth Me."

No act of man is more capable of saving him from the Divine punishment than to recite His Holy attributes.

Develop in you such qualities as are akin to the attributes of Allah.

Allah saith, "O man only follow thou my laws and thou shall become like unto Me and then say 'Be' and behold 'It is'."

PRAYERS FROM THE HOLY QURAN.

All praise to Allah, Lord of the worlds. The Beneficient the Merciful. King of the Day of Judgment. Thee do we worship, and Thee do we ask for help. Guide us on the straight path. The path of those Thou art gracious to. Not of those on whom Thy wrath has descended and those who have gone astray. I: 1 to 7.

I take refuge with Allah from being of the ignorant. II: 63.

O our Lord, make us Muslims to Thee, and of our offspring a people to Muslims to Thee, and show us our rites, and be turned to us; verily, Thou—Thou art the Relentant, the Merciful. II: 122.

O our Lord, give us in this world good, and in the Hereafter good, and save us from the torment of the fire. II: 197.

O our Lord catch us not up if we forget or commit mistake; O our Lord, and lay not upon us a burden as Thou didst lay on those who have been before us. O our Lord, and make us not to bear what we have not strength for but forgive us, and pardon us, and have mercy on us. Thou art our Master, so help us against the infidel nations. II : 286.

O our Lord, let not our hearts swerve after that Thou hast guided us, and grant us, from Thee mercy ; verily Thou —Thou dost grant.

O our Lord, verily Thou wilst gather mankind together on the Day of which there is no doubt; verily Allah will not fail the promise. III: 6, 7.

O Allah King of the Kingdom, Thou givest the kingdom to whom Thou pleasest, and Thou takest away the kingdom from whom Thou pleasest, and Thou givest honour to whom Thou pleasest, and Thou dost disgrace whom Thou pleasest; in Thy hand is good; verily Thou art over all things Mighty.

Thou makest the night to pass into the day, and Thou makest the day to pass into the night; and Thou bringest forth the living from the dead, and Thou bringest forth the dead from the living: and Thou providest whom Thou pleasest without count. III: 25, 26.

O Lord, grant me from Thee a good offspring; verily, Thou art He who hears the prayer. III: 33.

O our Lord, we believe in what Thou hast sent down and we follow the Apostle; so write us down with those who bear witness. III: 46.

O our Lord, pardon us our sins, and our extravagance in our affairs, and make firm our footing, and help us against the infidel nations. III: 141.

O our Lord, Thou hast not created this in vain, Glory to Thee! keep us from the torment of the Fire. O our Lord, verily, whom Thou shalt make to enter the Fire, Thou will disgrace him, and there is not for the wrong doers a helper.

O our Lord, verily, we have heard the voice of one that called. He called us to faith—(saying). Believe in your Lord and we have believed.

O our Lord, pardon us our sins, and expiate from us our evil works, and cause us to die with the righteous.

And O our Lord, give us what Thou hast promised us by Thine apostles and disgrace not us on the Day of Resurrection, verily, Thou wilt not fail the promise.

And their Lord, answers them—I will not waste the work of the worker among you, of male or female: the one of you is from the other. III: 189-193.

O our Lord, we believe, so write us down with those who bear witness. V: 86.

All the praises are for Allah who has guided us to this, and we had not been guided if Allah had not guided us. Certainly the Apostles of our Lord came to us with truth.
X: 24.

O our Lord, place us not with the offending people.
VII: 46.

O our Lord, pour out upon us patience and cause us to die Muslims. VII: 124.

O Lord pardon me and my brother, and make us enter into Thy mercy, for Thou art the Most merciful of those who have mercy. VII: 149.

Thou art our Patron, so pardon us and have mercy upon us for Thou art the best of those who pardon. VII: 153.

Upon Allah we rely: O our Lord, make us not a trial for the wrong doing people.

And save us by Thy mercy from the infidel nations.
X: 85, 86.

O Lord, verily I betake me to Thee from asking Thee of what I have no knowledge, and unless Thou pardon me and have mercy on me I shall be of the losers. XI: 49.

O Lord, Thou hast given me kingdom and hast taught me the interpretation of sayings.

Maker of the heavens and earth! Thou art my Patron in this world and the Hereafter, cause Thou me to die Muslim and join me with the righteous. XII: 102.

O our Lord, verily Thou knowest what we hide and what we show,—and nothing is hidden from Allah at all in the earth or in the heaven.

Verily my Lord surely hears prayer. XIV: 41.

O Lord, make me steadfast in prayer, and of my offspring, O our Lord, and grant my prayer, O our Lord, pardon me and my parents and the faithful on the Day the account is taken. XIV: 42.

O Lord, make me to enter with a right entry, and make me to come forth with a right coming forth, and grant me from Thee a helping power. XVII: 82.

O our Lord, grant us from Thee mercy, and order for us our affair aright. XVIII: 9.

O Lord, open for me my breast. And make easy for me my mission. XX: 24, 25.

O Lord, increase me in my knowledge. XX: 113.

O Lord, verily, evil has touched me, but Thou art the most Merciful of those who have mercy. XXI: 83.

No deity is there but Thou! Glory to Thee! truly I have been of the wrong doers. XXI: 87.

O Lord leave me not alone; yet are Thou the best of heirs. XXI: 89.

O Lord, if Thou show me what they are threatened. O Lord, place me not among the wrong doing people.
XXIII: 95, 96.

O Lord, I betake me to Thee from the promptings of the devils. And betake me to Thee, Lord from their presence.
XXIII: 99, 100.

O our Lord, we believe, pardon us then, and have mercy upon us, for Thou, art the best of the merciful. XXIII: 111.

O our Lord, pardon and have mercy, for Thou art the best of the merciful. XXIII: 118.

O our Lord, keep away from us the torment of Hell, for torment thereof is lasting; it is surely an ill abode and station.
XXV: 66.

O our Lord, grant us of our wives and offspring the joy of our eyes, and make us to the pious a model. XXV: 74.

O Lord, grant me judgment and join me with the righteous. And make me a tongue of truth among posterity. And make me of the heirs of the Garden of Delight. And pardon my father, verily, he is of the erring. And disgrace me not on the Day when they shall be raised up. The Day when wealth shall not profit, nor sons. Unless he who comes to Allah with a perfect heart. XXVI: 82 to 88.

O Lord, verily, I have wronged myself, so pardon me.
XXVIII: 15.

O Lord, save me from the wrong doing people.
XXVIII: 20.

O Allah, Maker of the heavens and the earth, Knower of the secret, and the manifest, Thou shalt judge between Thy servants concerning that wherein they disagree. XXXIX: 47.

O our Lord, Thou embracest all things in mercy and knowledge; so pardon those who turn and follow Thy way. and keep them from torment of the Fierce Fire. XL: 7, 8, 9.

And O our Lord make them enter into the Gardens of Eden which Thou hast promised to them and to those who do good, of their fathers and their wives and their offspring; verily Thou, Thou, art the Mighty the Wise.

And keep them from evil, and he whom Thou keepest from evil on that Day, on him surely hast Thou had mercy and that is the great bliss. XL: 7, 8, 9.

O Lord, stir me up that I may be thankful for Thy favours with which Thou hast favoured me and my parents, and that I may do the right which may please Thee; and make it right for me in my offspring; verily, I turn to Thee; and verily, I am of the Muslims. XLVI: 14.

O our Lord, pardon us and our brethren who have preceded us in the faith, and put not into our hearts ill will to those who believe; O our Lord, verily, Thou art KIND MERCIFUL. LIX: 10.

O our Lord, upon Thee we rely and to Thee we turn, and to Thee is the journey. LX: 4, 5.

O our Lord, make us not a trial for those who disbelieve but pardon us, our Lord; verily Thou—yea Thou art the Mighty the Wise.

O our Lord, perfect for us our light, and pardon us verily Thou art over all things Powerful. LXVI: 8.

O Lord, pardon me and my parents, and whoever enters my house believing, and the faithful men and women; and add to the wicked nothing but perdition. LXXI: 28.

Traditions.

The Holy Prophet Mohammad, Peace and blessings of Allah be on him says :—

When you pray for something to Allah, do not be impatient for the result, but rather continue and expect in full belief, the consequence in your favor.

Supplication before Allah is the essence and spirit of worship, and it cannot fail to produce one of the three results in favor of the supplicant, who either gains some immediate good, or his sins are forgiven in lieu thereof, or some reward other than acts bring, is stored up for him in the next world.

To pray is to worship.

Nothing repels calamity but prayer.

You must ask all your wants from Allah even for the thongs of shoes being broken.

You should always make it a point to ask Allah His grace because it involves His grace.

The Holy Quran.

That is the Book, there is no doubt therein,—a guide to the pious. II: 1.

And if ye are in doubt as to what WE have sent down to OUR servant, then bring a Surah like it, and call your witnesses beside Allah, if ye are true.

But if ye do it not and ye shall surely never do it—then fear the Fire whose fuel is men and stones, prepared for the infidels. II: 21, 22.

And now have WE sent down to thee evident signs, and none disbelieve in it except the wicked. II: 93.

They to whom WE have given the Book, and who read it as it ought to be read these believe therein. And whoso disbelieves therein these are the losers. II: 115.

Those to whom WE have given the Book know him even as they know their children, but verily, a party of them do certainly hide the truth while they know. II: 141.

That is for that Allah has sent down the book with truth, and verily, those who disagree concerning the Book are surely in a wide error. II: 171.

He has sent down to thee the Book with truth, confirming what was before it and He has sent down the Law and the Evangel before for a guidance to men, and He has sent down the Distinction.

Verily, those who disbelieve in the signs of Allah, for them is a severe torment: and Allah is Mighty, Avenging.
III: 2, 3.

He it is who has sent down to thee the Book of which are some verses clear—they are the mother of the Book, and others are figurative. But as to those in whose hearts is crookedness they follow what is figurative thereof, seeking discord and the interpretation thereof, but none knows the interpretation thereof except Allah and those well-grounded in knowledge—they say we believe in it, whole is from our Lord but none mind except those who have hearts. III: 5.

And verily of them is a party who twist their tongues concerning the book, that ye may reckon it to be from the Book, when it is not from the Book. And they say, it is from Allah, when it is not from Allah and they tell against Allah a lie while they know. III: 72.

These are the signs of Allah. WE recite them to thee with truth; and Allah desires not wrong to the worlds.
III: 104.

This is a declaration to men and guidance, and an admonition to the pious III: 132.

Do they not then meditate on the Quran? And if it were from any other than Allah, they would surely have found therein many contradictions. IV: 84.

And already has He sent down to you in the Book that when ye hear the signs of Allah disbelieved and mocked at, then sit not with them unless they engage in another discourse, verily then would ye be like them. Verily Allah will gather the hypocrites and the infidels in Hell altogether. IV: 139.

O ye people, now has come to you a proof from your Lord and We have sent down to you a clear light. Then as to those who believe in Allah and hold fast to Him, He will make them enter into mercy from Him, and grace, and He will guide them to Himself by the straight way. IV: 174.

O people, of the Book, now is our Apostle come to you to clear up to you much of what ye had hidden of the Book, and to pass over much. Now has come to you from Allah a light, and a clear Book; Allah guides thereby those who follow His pleasure to the way of peace, and brings them out of darkness into light by His permission and He guides them into the straight path. V: 18.

But those who disbelieve and call OUR signs lies—these are the fellows of the Fierce Fire. V: 88.

And this Quran has been revealed to me that I may warn you by it and those it shall reach. VI: 19.

And this Book have We sent down as a blessing and a confirmation of what was before it, and that thou mayest warn the Mother-city and those who are around it and that those who believe in the Hereafter may believe therein, and to their prayers keep. VI: 92.

While He it is who has sent down to you the Book in detail, and those to whom We have given the Book know that it is sent down from thy Lord in truth. So be not thou of those who doubt. VI: 114.

And the words of thy Lord are perfect in truth and in justice; none can change His words. And he is the Hearer the Knower. VI: 115.

And this is the way of Thy Lord—straight; already have We explained the signs to a people who mind. VI: 126.

And this Book, We have revealed it as a blessing; then follow it and fear to do wrong, that ye may have mercy. Lest ye say, the Book was only sent to two people before us and verily, of their studies we were regardless. VI: 156, 157.

And those who call **OUR** signs lies and behave proudly with them, these the fellows of the Fire, they shall be therein for ever. VII: 35.

And already have **WE** brought them a Book explaining it with knowledge, as a guidance and mercy to people who believe. VII: 51.

This an insight from your Lord, and a guidance and mercy to a people who believe. VII: 201.

And when the Quran is recited, listen to it, keep silence, that ye may have mercy. VII: 202.

Verily the worst moving things with Allah are the (spiritually) deaf, the dumb who do not understand.
VIII: 22.

And this Quran could not have been invented by any beside Allah, but it is a confirmation of what was before it and an explanation of the Book, there is no doubt therein from the Lord of the worlds.

Do they say, he has invented it? Say thou, then bring a Surah like it, and call on whom ye can beside Allah, if ye are sincere. X: 38, 39.

O ye people, now has come to you an admonition from your Lord, and a balm for what is in your breasts, and a guidance and mercy to the faithful.

Say thou, by the grace of Allah and by His mercy, then in that let them rejoice; it is better than what they heap up.
X: 58, 59.

And if thou art in doubt as to what **WE** have revealed to thee, then ask, those who read the book before thee. There has certainly come to thee the truth from thy Lord, so be not thou of those who doubt.

And be not of those who call the signs of Allah lies, lest thou be of the losers. X: 94, 95.

Say thou, O ye people, now is come to you the truth from your Lord: whoso then is guided, is guided only for himself, and whoso errs, errs only against it and I am not over you a guardian. X: 108.

A Book the verses whereof are established in wisdom then set forth with clearness from the Wise the Informed. XI: 1.

Do they say, he has forged it? Say thou, then bring ten Surahs like it forged, and call on whom ye can beside Allah if ye are true.

But if they answer you not, then know that it is revealed by the knowledge of Allah only, and that there is no deity but He; are ye then Muslims? XI: 16, 17.

And everything We relate to thee of the stories of the apostles that will establish thy heart, and there has come to thee herein the truth and an admonition and reminder to the faithful. XI: 121.

It is not a tale forged, but a confirmation of what was before it, and an explanation of all things, and a guide, and mercy, to people who believe. XXII: 111.

And thus have WE sent it down a judgment in Arabic; and surely if thou follow their lusts after there has come to thee the knowldege, there is not for thee against Allah a patron or protector. XIII: 37.

This is a message to men, that they may be warned thereby, and that they may know that He is only one Allah, and that those who have hearts may consider. XIV: 52.

Verily WE have sent down the Reminder, and WE will certainly guard the same. XV: 9.

And WE have not revealed to thee the Book, but that thou mayest clear up to them what they dispute about, and as a guide and mercy to people who believe. XVI: 66.

So when thou dost recite the Quran, have recourse to Allah against the cast away devil. XVI: 100.

Verily, this Quran guides to what is most upright and gives glad tidings to the believers. XVII: 9.

And surely WE have turned it variously in this Quran that they may remember, but it only increases their aversion. XVII: 43.

And WE send down of the Quran that which is a healing and a mercy to the faithful, but it only increases the wrongdoers in loss. XVII: 84.

Say thou, Surely if men and Jinn united to bring the like of this Quran they could not bring its like even though the one of them backed the other up.

And surely WE have turned about for men in the Quran every parable, but most men refuse only out of ingratitude. XVII: 90, 91.

And the Quran, WE have divided it that thou mightest recite it to men at ease; and WE have revealed it gradually.

Say thou, Believe ye therein, or believe not, verily those who have been given knowledge before it, when it is recited to them they fall down on their chins in worship. And say glory to our Lord! verily, the promise of our Lord is surely carried out.

And they fall down on their chins weeping, and it increases them in humility. XVII: 107, 108, 109.

Recite what has been revealed to thee of the Book of thy Lord none can change His words, and thou shalt not find a refuge beside Him. XVIII: 26.

Surely, WE have made it easy in thine own tongue that thou mayest thereby give glad tidings to the pious, and warn thereby a contentious people. XIX: 97.

And verily, WE gave thee from US a reminder. Whoso turns aside from it, verily, he will bear on the Day of Judgment a burden. For ever therein, and evil for them the Day of Judgment to bear. XX: 98, 99, 100.

And thus have WE sent it down an Arabic Quran, and WE have turned about in it the threats, that they may fear, or it may make them to take heed. XX: 112.

Surely WE have revealed to you the Book in which is your mention; will ye not yet understand? XX: 10.

And this a blessed Reminder, which WE have sent down will ye then deny it? XXI: 51.

And those who disbelieve will not cease to be in doubt concerning it, until there come to them the Hour suddenly, or there come to them the torment of the Day of desolation. XXII: 54.

And the Apostle would say, O Lord, verily my people have taken this Quran as obsolete. XXV: 32.

And verily it is certainly revealed from the Lord of the worlds. The trusted Spirit has descended with it. Upon thy heart, that thou be of those who warn:—In the plain Arabic tongue. And verily it is certainly in the scripture of old. XXVI: 191 to 195.

Verily this Quran declares to the children of Israel most of what wherein they disagree. And it is certainly a guide and mercy to the faithful. XXVII: 78, 79.

And that I should recite the Quran; then whoso is guided, is guided only for his own soul.

And whoso errs—say thou, Verily I am only of the warners. XXVII: 94, 95.

And they who are given knowledge see that what is sent down to thee from thy Lord is truth, and guides into the way of the Mighty, the Glorious. XXXIV: 6.

Verily, those who recite the Book of Allah and are steadfast in prayer and spend out of what WE have provided them, in secret and openly hope for a merchandise that shall not perish. XXXV: 26.

And what We have revealed to thee of the Book is the truth, a confirmation of what was before it, verily, Allah His servants doth know and see.

Then WE gave the Book as an heritage to those whom WE chose of Our servants; and of them is one who wrongs himself, and of them who keeps to the mean, and of them who outstrips in good works by the permission of Allah. That is the great grace. XXXV: 28, 29.

And WE have not taught him poetry, nor was it fit for him. It is nothing but an admonition and a perspicuous Quran, that it may warn him who is living and the sentence be justified against the disbelievers. XXXVI: 69, 70.

By the Quran full of reminders! XXXVIII: 1.

A blessed Book have WE sent it down to thee that they may consider its verses, and that those who have hearts may mind. XXXVIII: 28.

It is only a reminder to the worlds. And ye shall surely know its message after a time. XXXVIII: 87, 88.

Allah has revealed the best discourse, a Book consistent and iterating, the skins do creep at it of those who fear their Lord; then their skins grow soft, and their hearts also, at the mention of Allah. XXXIX: 24.

Verily, WE have revealed to thee the Book for men in truth; then whoso is guided it is for his soul, and whoso goes astray he only goes astray against it, and thou art not over them a guardian. XXXIX: 42.

Verily those who disbelieve in the Reminder when it has come to them, and verily it is a mighty Book!

Falsehood approaches it not from before it, nor from behind it, is revealed from the Wise, the Praiseworthy. XLI: 41, 42.

Say thou, it is for those who believe a guide a healing. And those who believe not in their ears is a heaviness and it is to them blindness. XLI: 14.

And thus have WE revealed to thee an Arabic Quran that thou mayest warn the Mother-city and those around it, and thou mayest warn them of the Day of Gathering, there is no doubt therein, a party in the Garden and a party in the Blaze. XLII: 5.

Verily, We revealed it on a blessed night, for WE would warn. Herein is decided every wise affair. A Command from US. XLIV: 2, 3, 4.

These are the signs of Allah, WE recite them to thee with truth. In what message then after Allah and His signs will they believe? XLV: 5.

Who hears the signs of Allah recited to him, then persists in proud disdain as though he heard them not; so give him tidings of a painful torment.

And when he knows anything of Our signs he takes them a jest. These for them is a shameful torment. XLV: 7, 8.

Will they not then meditate on the Quran or upon the hearts are the locks thereof? XLVII: 26.

Is it at this message ye marvel? And that ye laugh and weep not? And that ye do trifle? LIII: 59, 60, 61.

And We have made the Quran easy for a reminder, but is there one who minds? LIV: 17.

This discourse will ye then despise? And do ye make it your bread to call it lie? XVV: 81, 82.

If We sent down this Quran upon a mountain, thou wouldst surely have seen it humble itself, and cleave asunder for fear of Allah. And these parables We strike out for men that they may reflect. LIX: 21.

The likeness of those who are charged with the Law, and then observe it not, is as the likeness of an ass laden with books. LXII: 5.

Yet is it only a Reminder to the worlds. LXVIII: 51.

Verily, it is the speech of a noble apostle. And it is not the speech of a poet; how little ye believe! And it is not the speech of a soothsayer, how little ye consider! But a revelation from the Lord of the worlds. LXIX: 41 to 44.

When Our signs are recited to him, he says, Tales of old. Ay! but what they have acquired has cast a veil over their hearts. Ay! they shall be shut out from their Lord on that Day. Then shall they be burned in the fierce fire.

LXXXIII: 13 to 16.

Traditions.

The Holy Prophet Mohammad Peace and blessings of Allah be on him says:—

The best person amongst you is he who has learned the Quran and teaches it.

The other Messengers of Allah had their miracles, mine is the Quran and will remain for ever.

The Quran consisteth of five heads, things lawful, things unlawful, clear and positive precepts, mysteries and examples. Then consider that lawful which is there declared to be so, and that which is forbidden as unlawful; obey the precepts, believe in the mysteries, and take warning from the examples.

My sayings do not abrogate the word of Allah but the word of Allah can abrogate my sayings.

My words are not contrary to the words of Allah but the words of Allah can contradict mine, and some of the words of Allah abrogate others.

Some of my words rescind others like the Quran.

My words are Law, my example is Doctrine and my state is truth.

Convey to other persons none of my words except those ye know of a surety.

Shirk or Polytheism.

And of men are some who take beside Allah equals: they love them as with the love of Allah. But those who believe are stronger in the love of Allah. O that those who do wrong did see, when they see the torment, that power is of Allah altogether and that Allah is severe in punishing. II: 160.

And when it is said to them, Follow what Allah has sent down; they say, Nay, we will follow what we found our fathers at, what although their fathers had no knowledge at all, nor were they guided?

And the likeness of those who disbelieve is as the likeness of him who shouts to what which hears not except a call and a cry. Deaf, dumb, blind, so have they no sense.
II: 165, 166.

Nor does He command you to take the angels and the prophets for Lords. Will He command you to disbelieve after that ye have been Muslims? III: 74.

O ye who believe, if ye obey a party of those who have been given the Book, they will turn you back after your faith to unbelievers. III: 95.

Hast thou not seen those who have been given a part of the Book? They buy error and desire that ye may err from the way; but Allah best knows your enemies, and Allah suffices as a Patron, and sufficient is Allah as Helper. IV: 47.

Verily Allah will not pardon the joining with Him of others, but will pardon anything beside that, to whom He pleases. And whoso joins anything with Allah, he has devised a great sin. IV: 51.

Verily, whoso joins anything with Allah, Allah has forbidden him the Garden, and his abode is the Fire, and there is not for wrong-doers any helper. V: 76.

Say thou, will ye serve beside Allah what has no power with you to hurt or to profit? But Allah He is the Hearing, Knowing. V: 80.

And if Allah touch thee with harm there is none to take it off but He; and if He touch thee with good then is He over all things Mighty. VI: 17.

Say thou, who saves you from the darkness of the land and of the sea? Ye call upon Him humbly and in secret (saying) Surely if Thou save us from this, we will be of the thankful!

Say thou, Allah saves you from it and from every strait; then ye give Him companions! VI: 63, 64.

And they make the Jinn partners with Allah though He created them; and ascribe to Him sons and daughters without knowledge. Glory to Him! and exalted be He above what they attribute to Him.

The originator of the heavens and the earth. How should there be for Him an issue when He has no consort? And He created all things, and He all things doth know.

That is Allah your Lord: there is no deity but He, Creator of all things! So serve Him! and He is over all things a Guardian. VI: 100, 101, 102.

Now will those who join others with Allah say, if it pleased Allah we should not have joined with Him anything, nor our fathers, nor should we have forbidden anything; thus those before them called it a lie until they tasted OUR violence. Say thou, Is there with you any knowledge? Then bring it forth to us. Ye follow only an opinion and ye only conjecture. VI: 149.

Follow what has been revealed to you from your Lord, and follow not beside Him any patron; little do ye mind! VII: 2.

Do they join with Him what create nothing but themselves are created.

And have not the power to help them; nor themselves can help? VII: 189, 190.

Verily, those ye call on beside Allah are servants like yourselves; then call on them, and let them answer you, if ye are true. VII: 192.

And the Jews say, Ezra is the son of Allah; and the Christians say, the Messiah is the son of Allah. That is their saying in their mouths, they imitate the saying of those who disbelieved before. May Allah curse them! How they lie!

They take their priests and their monks for Lord beside Allah, and the Messiah son of Mary; although they are commanded to serve only one Allah. There is no deity but He! —Glory to Him from what they join with Him! IX: 30, 31.

O ye who believe, verily many of the priests and monks devour the wealth of men in vanity, and turn them from the way of Allah. IX: 34.

Ask forgiveness for them or do not ask forgiveness for them if thou ask forgiveness for them seventy times yet will Allah not pardon them; that is for that they disbelieve in Allah and His Apostle, and Allah guides not the wicked people. IX: 81.

It is not for the Prophet and those who believe to ask forgiveness for those who join others with Allah although they be of kin, after that it is made plain to them that they are the fellows of the Fierce Fire. IX: 81.

And they serve beside Allah what hurts them not, nor profits them; and they say, These are our intercessors with Allah; say thou, will ye inform Allah of what He knows not in the heavens, nor in the earth? Glory to Him, and exalted be He above what they join with Him. X: 19.

Is not verily, whoever is in the heavens and whoever is in the earth Allah's? And what do they follow who call upon partners beside Allah? They follow only an opinion, and do only conjecture. X: 67.

They say, Allah has taken to Himself a son; glory to Him! He is the independent; His is what is in the heavens and what is in the earth; there is not with you any authority for this; will ye say against Allah what ye do not know. X: 69.

That ye serve not any but Allah, verily I am to you a Warner from Him and a Bearer of glad tidings. XI: 2.

So be not thou in doubt as to what they serve; these, they only serve like as their fathers served before. And verily We will give them fully their portion undiminished. XI: 111.

And most of them believe not in Allah without also joining others with Him! XII: 106.

His is prayer by right; and those they call on beside Him answer them not at all, otherwise than as he who stretches out his hand to the water that it may reach his mouth, when it reaches it not; and the prayer of the infidels is only in error. XIII: 15.

Say thou, I am only commanded to serve Allah, and not join anything with Him; to Him I call you, and to Him is the Home. XIII: 36.

And they make for Allah peers, that they may make others err from His way; say thou, enjoy, but verily your resort is the Fire. XIV: 35.

And those whom ye call on beside Allah create nothing, but themselves are created. Dead without life. And they cannot perceive when they shall be raised! XVI: 20, 21, 22.

And what ye have the gifts, it is from Allah; then when there touches you an affliction to Him ye turn for help.

Say thou, Verily I am only a man like yourselves; it is revealed to me that your God is only one God; so let him who hopes to meet his Lord do good works and not join in the service of his Lord any one. XVIII: 10.

It is not for Allah that He should have a son. Glory to Him! when He decrees a thing He only says to it, Be, and it is.

And verily, Allah is my Lord and your Lord; so serve Him; this is the straight way! XIX: 36, 37.

And of men is one who serves Allah on the brink, and if there befall him good, he rests in it, but if there befall him a trial, he turns upon his face, losing this world and the Hereafter; that, yea that, is the manifest loss.

He calls beside Allah upon what cannot harm him nor profit him; that, yea that is the wide error.

He calls on him whose harm is nearer than his profit; surely evil the patron, and surely evil the companion.

XXII: 11, 12, 13.

O ye people, a parable is struck out; so listen to it. Verily those whom ye call on beside Allah cannot create a fly, though they were assembled for it, and if the fly snatch away anything from them, they cannot recover the same from it. Weak is the petitioner and the petitioned. XXII: 72.

Whose is the kingdom of the heavens and the earth and who has not taken a son, nor has He a partner in the kingdom. He has created all things, and measured it measuring.

Yet take they beside Him deities which create nothing but themselves are created.

And no power have they over themselves for evil or for good, nor have they power over death. or life, or resurrection.

XXV: 2, 3, 4.

Is not He Who made the heavens and the earth, and sent down to you from the heaven water, and by it WE grow luxuriant groves? It is not in your power to make the trees there of to spring up. What! A deity with Allah? Nay, these are the people who transgress.

Is not He Who has made the earth firm, and made amongst it rivers, and laid its foundation, and put between the two seas a barrier! What a deity with Allah? Nay, most of them do not know.

Is not He Who answers the oppressed when he cries to Him and takes off the evil, and has made you vicegerent on the earth? What! A deity with Allah? Little do ye consider!

Is not He Who guides in the darkness of the land and of the sea, and Who sends the winds as the forerunners of His mercy? What! A deity with Allah? Far be Allah above what they join with Him!

Is not He Who began the creation, and then will restore it and Who gives you food from heaven and earth? What! A deity with Allah? Say thou, Bring your proofs if ye speak the truth. XXVII: 61 to 65.

And when there touches men distress, they call upon their Lord repentant towards Him, then when He has made them taste mercy from Him, lo! A party of them with their Lord do join others!

That they may be ungrateful for what WE have given them; so enjoy, in the end shall ye know.

Have WE sent down to them any authority which speaks of what they join with Him? XXX: 32, 33, 34.

There is not for you beside Him a patron, nor intercessor; Will ye not then mind? XXXII: 3.

Say thou, call upon those whom ye imagine beside Allah they have no power over the weight of an atom in the heaven nor in the earth, and they have not therein any share, and there is not for Him any among them to back up.

XXXIV: 25.

And those ye call on beside Him have no power over the husk of a date-stone.

If ye call upon them they hear not your call, and if they hear they answer you not, and on the Day of Resurrection they will ungratefully deny your partnership; and none shall tell thee like the Informed. XXXV: 14, 15.

Say thou, Have ye seen your partners whom ye call on beside Allah? Show me what they have created of the earth; or have they a share in the heavens? Or have We given them a Book, and they are upon an evidence from it? Nay, the wrongdoers only promise each other deceits. XXXV: 38.

And what ails me that I should not serve Him Who made me, and to Whom we shall return?

What! shall I take beside Him a deity? If the Merciful desires for me harm, their intercession shall not avail me at all nor will they deliver. XXXVI: 21, 22.

And those who take beside Him patrons, (say) we do not serve them but that they may bring us nearer to Allah. Verily Allah will judge between them concerning that therein they disagree. XXXIX: 4.

And serve ye what ye please beside Him, Say thou, Verily the losers are those who lose themselves and their families on the Day of Resurrection. Is not that manifest loss? XXXIX: 17.

And those who avoid the service of *Taghut* and turn to Allah for them are glad tidings; so give glad tidings to My servants, who hearken to the word, and follow the best of it; these are they whom Allah has guided, and these are they who have hearts. XXXIX: 12.

Is not Allah sufficient for His servant? XXXIX: 37.

Have they taken beside Allah intercessors? Say thou, what though they have no power over anything nor do they understand?

Say thou, Allah's is the intercession altogether: His is the kingdom of the heavens and the earth; then to Him shall ye be returned.

And when one Allah is mentioned the hearts of those who believe not in the Hereafter shrink with horror, and when those besides Him are mentioned, lo! they are joyful.

XXXIX; 44, 45, 46.

Say thou, When then other than Allah do ye bid me to serve, ye ignorant men?

And already have WE revealed to thee and to those before thee—Verily, if thou join anything with Him thy work shall surely be lost, and thou shalt surely be of the losers.

Nay, rather serve Allah, and be of the thankful.

And they esteem not Allah as is of right His value; and all earth will be His handful on the day of Resurrection, and the heavens shall be rolled up in His right hand. Glory to Him! and exalted be He above what they join with Him.

XXXIX: 64 to 67.

Worship not the sun, nor the moon, but worship Allah who created them, if it be Him ye serve. XLI: 37.

And who errs more than he who calls beside Allah on what answers him not until the Day of Resurrection and who of their calling are heedless?

And when men shall be gathered together, they will become their enemies and their service will they ungratefully deny.

XLVI: 4, 5.

No misfortune befalls but by the permission of Allah; and whoso believes in Allah, He guides his heart; and Allah all things does know.

LXIV: 11.

Say thou, Have ye seen if at early morn your waters should sink away, who will bring you running water? LXVII: 30.

And verily, the places of worship are for Allah; then call not on any one with Allah.

LXXII: 18.

Say thou, Verily I am only a man like yourselves it is only revealed to me that your Allah is one Allah; so go straight to

Him and ask pardon of Him; but woe to those who join others with Allah. XLI: 15.

Traditions.

The Holy Prophet Mahommad, peace and blessings of Allah be on him says:—

Do not associate anything with Allah, although they kill or burn you.

Do not exceed bounds in praising me, as the Christians do in praising Jesus, the son of Mary, by calling him God, and the son of God; I am only the Lord's servant; then call me the servant of Allah, and His Messenger.

Cursed be those that adore the shrines of their prophets.

Kais B. S'ad said "I came to Hirah, and saw the inhabitants worshipping their chief; and I said. "Verily the Apostle of Allah is worthy of being worshipped." Then I came to the Apostle and said, "I saw the people of Hirah worshipping the chief of their tribe, and you are most worthy of being worshipped." Then he said to me tell me that if you should pass by my grave, would you worship it? I said No. And he said "Worship not me."

The Apostle was in the midst of a crowd of his companions, and a camel came and prostrated itself before him. They said, O Apostle of Allah! Beasts and trees worship thee: then it is meet for us to worship thee." He said, worship Allah, and you may honour your brother that is me."

Prayer and Alms or Namaz and Zakat.

And stand fast to prayer, and give alms, and bow down with those who bow down. II: 40.

And be steadfast in prayer, and give alms; and what of good ye send before for yourselves, ye shall find it with Allah. Verily, Allah what ye do does see. II: 104.

It is no good that ye turn your faces in prayer towards the east and the west, but goodness is of him who believes in Allah, and the Day of the Hereafter, and the angels, and the Books and the Prophets and who gives wealth for His love to those of kin and the orphans, and the poor, and the sons of the road, and those who ask and those in captivity, and who is steadfast in prayer and gives alms; of those who fulfil their covenant when they covenant, and the patient in adversity and hardships, in time of violence! These it is who are true, and these, they are the pious. II: 172.

Keep watch at prayers and the middle prayer and stand ye attent before Allah; and if ye fear, then on foot or riding; and when ye are safe again, remember Allah as He taught you what ye knew not. II: 239, 240.

And when ye have fulfilled the prayer, remember Allah standing and sitting and on your sides, and when ye are secure, be steadfast in prayer; verily, prayer is to the faithful prescribed and timed. IV: 104.

O ye who believe, when ye rise up to prayer wash your faces, and your hands up to the elbows, and wipe your heads, and (wash) your feet to the ankles.

And if ye are unclean then purify yourselves. But if ye are sick, or on a journey, or one of you comes from the privy, or ye have touched women, and find no water, then take fine clean sand, and wipe your faces and your hands with it. Allah desires not to put a difficulty upon you, but He desires to purify you and to fulfil His favour upon you, that ye may give thanks. V: 8, 9.

And who when ye call to prayer, take it for a jest and a sport; that is for that they are a people who have no sense.
V: 63.

And those who hold fast the Book and are steadfast in prayer: verily, We waste not the reward of those who do the right.
VII: 168.

And if there be an incitement to thee from the devil inciting then seek refuge in Allah verily, He is Hearer, Knower.
VII: 198.

And be steadfast in prayer at the two ends of the day and the parts of the night: verily good works go off with evil works. That is a reminder to those who remember. XI: 116.

And who are patient, seeking the face of their Lord, and are steadfast in prayer, and spend out of what WE have provided them, secretly, and publicly and ward off evil with good; these for them is the issue of the Abode. XIII: 22.

Those who believe, and their hearts rest securely on the remembrance of Allah:—shall not hearts repose in the remembrance of Allah? Who believe and do good works—good cheer for them, and a goodly Home. XIII: 28.

Observe prayer at the declining of the sun, till the dusk of the night and the day break chanting for the day-break chanting is witnessed.

And part of the night watch thou therein as an excess in service for thee; it may be that thy Lord will raise thee to an honourable position. XVII: 80, 81.

And be not loud in thy prayer nor yet mutter it too low, but follow between them a way. XVII: 110.

And be steadfast in prayer for a remembrance of Me.
XX: 13.

Put up then with what they say, and celebrate the praise of thy Lord before the sunrise and before its setting, and at times in the night glorify Him, and at the ends of the day, haply thou mayest be well pleased. XX: 129.

And enjoin prayer on thy family and persevere therein. We ask not thee to provide. We will provide for thee, and the happy issue shall attend on piety. XX: 131.

Men whom merchandizing nor traffic diverts from the remembrance of Allah and steadfastness in prayer and giving alms, fearing the Day when hearts shall be upset and the eyes also.

That Allah may reward them for the best of what they have done and give them increase of His grace, and Allah provides for whom He pleases without count. XXIV: 37, 38.

Dost thou not see that Allah is He Whom do glorify who are in the heavens and the earth, and the birds spreading their wings? Each one knows its prayer and its praise; and Allah knows what they do. XXIV: 41.

Say thou, My Lord cares not for you though you should not call, and ye have called it a lie. By and by it shall be what ye cannot shake off. XXV: 77.

Recite what has been sent down to thee of the Book, and be steadfast in prayer; verily prayer restrains from filthy actions and iniquities, and surely the remembrance of Allah is a great thing; and Allah knows what ye do. XXIX: 44.

Verily, those who recite the Book of Allah and are steadfast in prayer and spend out of what WE have provided them, in secret and openly, hope for a merchandize that shall not perish. XXXV: 26.

If ye are ungrateful, yet verily Allah is rich without you; but He is not pleased with ingratitude in His servants; and if ye are thankful He will be pleased with you. XXXIX: 19.

And those who are guided, He guides them the more, and gives them their piety. XLVII: 12.

O ye who believe, when the call to prayer is made on the Day of the Congregation (i. e. Friday) then hasten to the remembrance of Allah, and leave merchandizing. That is better for you. If ye only know!

And when the prayer is ended, then disperse abroad in the land and seek of the grace of Allah; and remember Allah much, that ye may be happy. LXII: 9, 10.

Verily the rising by night is the strongest for impression and most proper for words. For by day thou hast a long employment. And remember the name of thy Lord, and cleave to Him with entire cleaving. LXXIII: 6, 7, 8.

Happy is he who purifies himself. And remembers the name of his Lord and prays. But ye prefer the life of this world. Though the Hereafter is better and more enduring. LXXXVII: 13, 14, 15, 16.

Then woe to those who pray. Who in their prayers are careless! Who make show! CVII: 4, 5, 6.

Traditions.

The Holy Prophet Mahommad, peace and blessings of Allah be on him says:—

Prayer is the miraj (union with, or annihilation in the Divine essence by means of continual upward progress) of the Faithful.

The Lord doth not regard a prayer in which the heart doth not accompany the body.

Allah never accepts the prayer of one whose mind is not in accord with his tongue and the changing attitudes of his body while in worship. Allah attends to one's prayer as long as the latter does not divert his attention from it Do not engage in worship when you are peevish or excited in anger.

The prayers which are said in congregation increase the reward of those said alone by 27 degrees.

Order your children to say the stated prayers when they are seven years of age, and beat them if they do not do so when they are ten years old, and when they reach ten years divide their beds.

He whom prayer preventeth not from wrong-doing and evil, increaseth in naught save in remoteness from the Lord.

It is not a sixth or a tenth of a man's devotion which is acceptable to Allah, but only such portions thereof as he offereth with understanding and true devotional spirit.

Adore Allah as if thou sawest Him; for if thou seest Him not, He seeth thee.

Prayer brings the believer into communion with his Cherisher.

The key of the Paradise is prayer, and the key of prayer is ablution.

In prayers, all thoughts must be laid aside, but those of Allah; in conversation, no word to be uttered which may afterwards be repented of; do not covet from others, or have any hopes from them.

Alms giving is a duty unto you. Alms should be taken from the rich and returned to the poor.

Whoso openeth unto himself the door of begging Allah will open unto him the door of poverty.

Say your prayers standing, but if you are not able, do it sitting; and if not sitting, on your sides.

Verily it is better for any of you to take your rope and bring a bundle of wood upon your back and sell it in which case Allah guardeth your honour, than to beg of people, whether they give or not; if they do not give, your reputation suffereth and you return disappointed; and if they give, it is worse than that for it layeth you under obligation.

Whoever hath food for a day and night, it is prohibited him to beg.

Verily it is not right for the rich to ask, nor for a strong robust person; but it is allowable for an indigent, very needy person.

The upper hand (the hand of the donor) is better than the lower hand (the hand of one who receives alms.)

Paradise is not for him who reproacheth others with obligation after giving.

The angels said, "O Allah! Is there anything of Thy creation harder than rocks?" Allah said, "Yes; iron is harder than rocks, for it breaketh them. "The angels said, "O Lord! Is there anything of Thy creation harder than iron?" Allah said, "Yes; fire is harder than iron, for it melteth it" and the angels said," "O Defender! Is there anything of Thy creation harder than fire?" Allah said, Yes; water overcometh fire, it killeth it and maketh it cold. "Then the angels said," "O Lord! Is there anything of Thy creation harder than water?" Allah said, "Yes; wind overcometh water: it agitateth it and putteth it in motion." They said, "O our Cherisher! Is there anything of Thy creation harder than wind?" Allah said, "Yes, the children of Adam giving alms; that is those who give with their right hands and conceal it from their left, overcome all."

The most excellent of alms is that of a man of small property, which he has earned by labour, from which he giveth as much as he is able.

Giving alms to the poor hath the reward of one alms; but that given to kindred hath two rewards; one, the reward of alms, the other, the reward of helping relations.

There is a polish for everything that taketh away rust and the polish for the heart is the remembrance of Allah.

It is enough as an index of a believer's ill feeling towards me, to remain silent without wishing peace (Darood) for me after hearing my name uttered anywhere. A party of angels is deputed to move the world over, to convey to me any blessing or peace (Darood) expressed by my followers in my favor.

Fasting Etc.,

O ye who believe prescribed to you is the fast as it was prescribed to those before you that ye may become pious.

A certain number of days :—But he amongst you who is sick or on a journey, a number of other days ; and upon those who are able is the expiation of feeding a poor man but whoso is inclined to do a good work—then it is better for him; but that ye should fast is better for you, if ye only know.

The month of Ramazan, wherein was sent down the Quran for a guidance to men for evidences of guidance, and a distinction. So he amongst you who beholds this month, let him fast in it, but he who is sick or on a journey, a number of other days. Allah desires for you ease, and desires not for you difficulty, that ye may complete the number and magnify Allah, for that He has guided you, and that ye may give thanks. II : 179 to 181.

Made lawful for you on the night of the fast is commerce with your wives, they are garment to you and ye are a garment to them. Allah knows that ye defraud yourselves, so He turns to you and excuses you. So now go into them and seek what Allah has prescsibed for you, and eat and drink, until a white thread is clearly shown to you from a black thread by the day break. Then fulfil the fast until the night, and go not in to them, but be at your devotions in the places of worship. These are the bounds of Allah ; so draw not near thereto. Thus Allah makes His signs clear to men that these may fear to do evil.

II : 189

Verily, WE have revealed it on the Night of Power. And what shall make thee know what the Night of power is ? The Night of Power is better than a thousand months. Therein descend the angels and spirit by the permission of their Lord for every matter. Peace it is until the breaking of the dawn!

XCVII : 1 to 5.

Traditions.

The Holy Prophet Mahommad peace and blessings of Allah be on him says :—

Illumine your heart by hunger, and strive to conquer yourself by hunger and thirst, continue to knock at the gates of Paradise by hunger.

Backbiting vitiates ablution and fasting.

A man whilst fasting must abstain from all bad expressions and not even resent an injury.

A keeper of fast, who doth not abandon lying and detraction, Allah careth not about his leaving off eating and drinking, (that is Allah doth not accept his fasting.)

Keep fast and eat also, stay awake at night and sleep also, for verily there is a duty on you to your body, not to labour over much, so that ye may not get ill and destroy yourselves ; and verily there is a duty on you to your eyes, ye must somtimes sleep and give them rest ; and verily there is a duty on you to your wife and to your visitors and guests that come to see you ; ye must talk to them, and nobody hath kept fast who fasted always ; the fast of three days in every month is equal to constant fasting ; then keep three days' fast in every month.

Pilgrimage.

The pilgrimage is in the known months ; then he who proposes there in the pilgrimage, let him not be filthy or wicked, or quarrel on the pilgrimage ; and what ye do of good Allah knows it ; and make provisions ; but verily, the best provision is piety, and fear Me, O ye who have hearts.

It is no crime to you that ye seek grace from your Lord ; and when ye pour forth from *Arafat*, remember Allah near the Sacred Monument, and remember Him, for that He has guided you when ye were before this certainly of those who go astray.

Then pour ye forth from whence men do pour forth, and ask pardon of Allah; verily, Allah is Forgiving, Merciful.

And when ye have finished your rites; remember Allah as ye remember your fathers, or with a greater remembrance. And of men is one who says, Our Lord, give us in this world good; but there is not for him in the Hereafter any portion.

And of them is one who says, Our Lord, give us in this world good, and in the Hereafter good, and save us from the torment of the Fire.

These, for them is a portion of what they have earned: and Allah is swift to reckon. II: 193 to 198.

Verily, the first House of worship founded for men was surely that at *Makkah* for a blessing and a guidance to the worlds.

In it are evidences, the standing-place of Abraham, and whoso enters it is safe. And to Allah is due from men a pilgrimage to the House, for whoso can find to it a way. And whoso disbelieves, verily Allah is independent of the worlds.

III: 90, 91, 92.

O ye who believe, kill no game while ye are on pilgrimage: and whoso kills it among you purposely, then the compensation is the like of what he has killed, in cattle two equittable persons shall judge it among you as an offering to be brought to the *Ka'bah*, or as an expiation the feeding of the poor, or an equivalent thereof a fasting, that he may taste the consequence of his deed. Allah forgives what is past, and whoso returns, Allah will take vengeance of him; and Allah is Mighty Avenging.

Lawful to you is the game of the sea and to eat thereof as a provision for you and for travellers, but it is unlawful for you to hunt to whom ye shall be gathered.

Allah has made the *Ka'bah*, the Sacred House to be a station for men, and the sacred month and the offering and the neck garlands. V: 96, 97, 98.

And proclaim amongst men the Pilgrimage; let them come to thee on foot and every fleet camel, arriving from every deep defile. XXII: 28.

And whoso respects the rites of Allah; verily they are from the piety of hearts. For you therein are advantages until an appointed term then their place of sacrifice is at ancient House. And your God is one God; then to Him be ye Muslims.
XXII: 33, 34, 35.

And the bulky brutes, WE have made them for you as symbols of Allah; for you therein is good; so remember the name of Allah over them as they stand in order; and when they fall down on their sides then eat of them, and feed the contented and those who ask; thus have WE pressed them into service for you, that ye may give thanks.

By no means will their meat reach to Allah. nor their blood but the piety from you alone will reach to Him; thus has He pressed them into service for you, that ye may magnify Allah for that He has guided you; and give glad tidings to those who do good. XXII, 37, 38.

Mankind.

And He it is who causeth you to die in the night, and knows what ye have gained in the day, then He raiseth you therein, that the appointed term may be fulfilled. Then to Him is your return; and He will inform you as to what ye have done. VI: 60.

Whoso comes with a good work, then for him is ten like it, and whoso comes with evil work shall only be rewarded with the like thereof; and they shall not be wronged.
VI: 161.

O children of Adam, let not the devil bring you into trouble as he drove your parents from the Garden, stripping from them their garments, that he might show them their nakedness. Verily, he sees you, he and his fellows from whence ye do not see them, verily, WE have made the devil patrons of those who do not believe.
VII: 26, 27.

And when they commit a filthy action they say, we found our fathers at it, and Allah commands us this. Say thou, verily Allah commands not filthy actions. Do ye speak against Allah what ye do not know?

And it is not for Allah to lead into error people after that He has guided them, until He makes plain to them what they should fear; Verily Allah all things does know.
IX: 116.

And when trouble touches man, he cries to Us on his side, sitting or standing; and when We remove from him his trouble, he passes on as though he had never called on Us in trouble which had touched him. Thus is made fair seeming to the transgressors what they have done.
X: 13.

Verily, Allah wrongs not men in anything but men themselves do wrong.
X: 45.

The similitude of the two parties is as the blind and the deaf, and the seeing and the hearing. Shall they be equal in likeness? Will ye not then consider?
XI: 26.

And verily Thy Lord is full of forgiveness for men, despite their wrong-doing: and verily Thy Lord is severe to punish.
XIII: 7.

Verily man is unjust, ungrateful.
XIV: 37.

And We have created man from crackling of black mud moulded. And the Jinn did We create formerly of subtle fire.
XV: 26, 27.

He created man from sperm and lo! he is an open disputer.
XVI: 4.

And if Allah were to seize men for their wrongdoing, He would not leave on it a moving thing; but He respites them to a fixed term; and when their term is come they shall not be respited an hour, nor shall they be forestalled. XVI: 63.

Every man's deeds have WE fastened about his neck; and WE will bring forth to him on the Day of Judgment a book offered to him wide open.

Read Thy book; thine own soul to-day will suffice against thee as an accountant.

Whoso is guided, is guided only for his own soul, and whoso errs, errs only against it and the burdened shall not bear the burden of another. And WE did not punish until WE had raised up an Apostle. XVII: 14, 15, 16.

Look how WE have graced some of them above the other, and surely the Hereafter is greater in degrees and the greater in grace. XVII: 22.

And the book shall be produced, and thou shalt see the sinners in fear of what is therein, and they shall say, O woe is us! What is this book? It leaves nothing small nor great without numbering them and they shall find what they have done present, and thy Lord will not wrong anyone.
XVIII: 47.

And man says, what! When I am dead, shall I in the end be brought forth alive?

Does not man remember that WE created him before when he was nothing? XIX: 67, 68.

Have they not journeyed in the earth? Or have they not hearts to understand with, or ears to hear with? But verily, to these it is not the eyes which are blind, but blind are the hearts which are in the breasts. XXII: 45.

And surely WE have created man from an extract of clay. Then made WE him of sperm in sure repository. Then created WE the sperm a clot of blood, and the clot of blood

WE made a piece of flesh, and made the piece of flesh, bones, and clothed the bones with flesh, then formed WE him another creation,—Blessed then be Allah the best of creators! Then verily, after that ye shall die, Then verily, on the Day of Judgment ye shall be raised. XXIII: 12 to 16.

Do they reckon that what WE extend to them of wealth and sons We hasten to them as good things? Nay, but they do not understand. Verily those who stand in awe of their Lord, fearing. And who in the signs of their Lord do believe. And who with their Lord join none. And who give what they give while their hearts dread that to their Lord they shall return. These do hasten in good works, and these are foremost to win it. And WE oblige not a soul beyond its capacity and with Us is a Book that speeks the truth and they shall not Spe be wronged. Ay! But their hearts are sunk in negligence as to this, and they have works beside that which they do. Until when WE seize the affluent amongst them with the torment, lo! they do cry. Cry not to-day; surely ye shall not be helped by Us. Long since were MY signs recited to you, but upon your heels ye did turn back. Puffed up with pride at it, in vain discourse by night. XXIII: 57 to 69.

And when WE make men taste mercy, they rejoice therein but if there befalls them evil for what their hands have sent before them, lo! they despair.

Do they not see that Allah extends provision to whom He pleases, and He withholds verily, in that are signs to people who believe. XXX: 35, 36.

Verily, they only believe in OUR signs who when they are reminded of them, fall down adoring, and celebrate the praise of their Lord, and are not swelled with pride.

They rise from their beds, calling on their Lord with fear and hope, and of what WE have given them do spend.

And no soul knows what is reserved for them of the joy of the eyes, as a reward for what they have done.

XXXII: 15, 16, 17.

And as to those who do evil, their abode is Fire; so oft as they shall desire to get thereout they shall be turned back into it, and it shall be said to them, taste ye the torment of the Fire which ye did call a lie.

And WE will surely make them taste the nearer torment that they may yet return.

And who does a greater wrong than him who is reminded of the signs of his Lord, then turns away from them; verily, on the sinners WE will take vengeance. XXXII: 20, 21, 22.

And if Allah were to catch men up for what they earn. He would not leave on the back of it a moving thing, but He respites them to an appointed term. XXXV: 44.

And for all are grades of what they have done, that He may repay them their works; and they shall not be wronged.

XLVI: 18.

Verily the most honourable of you in the sight of Allah is the most pious of you. Verily Allah is Knowing and Informed.

XLIXX: 13.

And WE have created man, and WE know what his soul whispers to him: and WE are nearer to him than his jugular vein.

When the two notaries take it one sitting on the right and the other on the left.

Not a word he utters but a watcher is by him ready.

L: 16, 17, 18.

And I created not Jinn and men, but that they should serve ME. I desire not from them provision, nor that they should feed ME. Verily Allah He is the Provider, of steady strength. LI: 56, 57, 58.

Shall man have what he desires? LIII: 24.

Verily, man is created hasty. When evil touches him, impatient. But when good touches him, niggardly. Except those who pray. Who at their prayers are constant. And of whose wealth is a share fixed. For him who asks and who is kept from asking. And those who sincerely believe in the Day of Judgment. And who from the punishment of their Lord do shrink. Verily the punishment of their Lord, is not to be ignored. And those who preserve their modesty. Unless with their wives, or those whom their right hands have possessed, verily, these are not to be blamed. But whoso covets beyond that surely these are the transgressors. And who in their trusts and engagements are true, And who in their testimonies are upright. And who in their prayers are watchful. These shall be in the Gardens, highly honoured! LXX: 18 to 34.

Thinks man that WE cannot re-unite his bones together?
Ay! Able are WE evenly to replace his finger tips.
But man desires to send wickedness before him.

LXXV: 3, 4, 5.

Perish man! What has made him thankless.
Of what thing did HE create him?
Of a drop of sperm created He him, and destined him.
Then made the way easy for him.
Then makes him to die, and buries him.
Then when it pleases Him will He raise up.
Ay! But he has not done what was bidden him!

LXXX: 17 to 27.

Ye men, what has misled thee against thy Lord the Generous.

Who created thee, and fashioned thee, and moulded thee aright?

In what form it pleased Him He builded thee.
Ay! But ye call the Judgment a lie!

And verily over you are guardians
Honourable, noting down.
Who know what ye do. LXXXII: 6 to 12.

O man, verily thou dost strive after thy Lord and thou shall meet Him.

Then whoso is given his book in the right hand.
Verily he shall be called to account by an easy reckoning.
And shall turn to his family in joy.
And whoso is given his book behind his back.
Verily, he shall call out for ruin.
And shall be burnt at the flaming Fire.
For that he lived in his family in pleasure.
And verily he thought that he would not return.
Yea, verily; but his Lord beheld him.
LXXXIV: 6 to 15.

Verily the vengeance of thy Lord is severe.
LXXXV: 12.

Ay! verily, man is insolent.
At seeing himself get rich. XCVI: 5, 7.

Verily, man is truly ungrateful to his Lord.
And verily he is a witness thereof.
And verily, in the love of pleasure he is keen. C: 6 to 8.

Verily, WE created man from the mingled sperm, to prove him; and WE made him hearing and seeing.

Verily, WE have guided him in the way, whether he is thankful or unthankful. LXXVI: 2, 3.

Does man think that he shall be left alone?
Wasn't he a drop of sperm emitted?

Then he became the life-germ, then created He him and fashioned him.

Is not HE powerful to quicken the dead?
LXXV: 35 to 39.

Who created death and life to prove you which of you is best in actions.

Have We not made him two eyes?
And a tongue and two lips?
And pointed him out the two high ways?
Yet he attempts not the steep one! XC: 8 to 11.

Traditions.

The Holy Prophet Mahommad peace and blessings of Allah be on him says:—

The son of man groweth and with him grow two things the love of wealth and love of long life.

Verily these your deeds will be brought back to you, as if you yourself were the creator of your own punishment.

Verily no misfortune or vexation befalleth a servant small or great, but on account of his faults committed; and, most of these Allah forgiveth.

Of my disciples that will enter Paradise are those who do not use shells, and are not influenced by omens, like the people of Ignorance, and who put their whole trust in Allah.

Beware! Verily there is a piece of flesh in the body of man, which, when good, the whole body is good; and when bad, the whole body is bad, and that is the heart.

Whoever is kind to the creation, Allah is kind to him; therefore be kind to man on the earth whether he be good or bad; and being kind to the bad, is to withhold them from badness.

If a man is attacked by an evil thought but he suppresses it or drives it out of his mind and does not act in accordance with it, Allah will bestow upon him a good recompense for having so acted.

No man is true, in the truest sense of the word, but he who is true in word, deed, and in thought.

Souls, before having dependence upon bodies were like assembled armies; after that they were dispersed; and sent into bodies. Therefore, those which were acquainted before the dependence attract each other, and those that were unacquainted, repel.

That person is wise and sensible who subdueth his carnal desires and hopeth for rewards; and he is an ignorant man who followeth his lustful appetites, and with all this asketh Allah's forgiveness.

No man is a true believer unless he desireth for his brother that which he desireth for himself.

Charity.

O ye who believe, spend of what WE have provided you before the Day comes when there shall be no traffic-king nor friendship nor intercession, and the disbelievers they are the wrong doers. II: 255.

The likeness of those who spend their wealth in the way of Allah is as the likeness of a grain which produces seven ears, in every ear a hundred grains and Allah doubles to whom He pleases. And Allah is Vast, Wise.

Those who spend their wealth in the way of Allah then follow not what they have spent by taunts or injury for them is their reward with their Lord, and there is no fear for them nor shall they grieve.

Fair speech and pardon are better than alms-giving followed by injury; and Allah is Rich, Mild.

O ye who believe, make not your alms-giving void by taunts and injury, like him who spends his wealth to be seen of men and believes not in Allah and the Day of the Hereafter; for the likeness of him is as the likeness of a flint upon which is dust, and a heavy shower falls on it and leaves it bare-they have no power over anything of what they earn, and Allah guides not the disbelieving people. II: 263 to 266.

Those who spend their wealth by night and day, secretly and openly, for them their reward is with their Lord, there is no fear on them, nor shall they grieve. II: 275.

And if it be one hard-up then wait till it is easy for him; but that ye remit it as alms is better for you, if ye did but know. II: 280.

Ye shall never attain to goodness until ye spend of what ye love; and what ye spend of things, verily of it Allah knows. III: 86.

Who spend in prosperity and adversity; and suppress their rage, and forgive men; for Allah loves those who do good. III: 128.

But those who treasure up gold and silver, and spend it not in the way of Allah give them glad tidings of a painful torment. On the day it shall be heated in the fire of Hell and their foreheads shall be branded therewith, and their sides, and their backs;—This is what ye had stored up for your souls: so taste what ye had stored up. IX: 34, 35.

Alms are only for the poor and the needy and those who work for them, and for those whose hearts are won over, and for those in captivity, and those in debt, and in the way of Allah, and for the son of the road an ordinance from Allah; and Allah is Knowing, Wise. IX: 60.

Take of their wealth, alms that thou mayest cleanse them and purify them thereby, and pray for them, verily, thy prayer is tranquility to them and Allah is Hearing, Knowing. IX: 104.

But seek through what Allah has given thee the Mansion of the Hereafter and forget not thy portion in this world, and do good like as Allah has done good to thee, and seek not to do evil in the earth; verily Allah loves not the evil-doers. XXVIII: 77.

And spend of what WE have provided you with, before death come to one of you and he say, Lord, wilt Thou not respite me to a nearer term, then will I give alms, and be of the righteous?

But Allah will not respite a soul, when its term shall come, and Allah is informed of what ye do. LXIII: 10, 11.

Let him who has plenty spend of his plenty, and whoso has a scanty provision, let him spend of what Allah has given him. Allah tasks not a soul but what He has given him. Presently will Allah make after difficulty ease. LXV: 7.

He who gives of his wealth to purify himself; And who offers not favours to anyone for a reward. But only as seeking the Face of his Lord the Most High. And in the end he shall be well pleased. LXXXXII: 18 to 21.

Traditions.

The Holy Prophet Mahommad peace and blessings of Allah be on him says;—

The best of Alms is that which the right hand giveth, and the left hand knoweth not of.

Charity that is concealed appeaseth the wrath of Allah.

Your charity to others is certainly misplaced if you have a near relative to deserve it.

He who helpeth his fellow-creature in the hour of need, and he who helpeth the oppressed, him will Allah help in the Day of Travail.

A person who comes to ask you for some charity, is a gift for you from Allah.

A man's giving in Alms one piece of silver in lifetime is better for him than giving one hundred when about to die.

Charity is a duty unto every Muslim. He who hath not the means thereto, let him do a good act or abstain from an evil one. That is his charity.

It is indispensable for every Muslim to give alms. The companions said, 'But if he hath not .anything to give?' He said, 'If he hath nothing, he must do a work with his hand, by which to obtain something and benefit himself; and give alms with the remainder.' They said, 'If he is not able to do that work to benefit himself and give alms to others?' The Rasul said, 'Then assist the needy and oppressed' they said 'if he is not able to assist the oppressed?' He said, 'Then exhort people to do good. And if he does not?' He said, 'Then let him withhold himself from doing harm to people; for verily that is as alms and charity for him.

Doing justice between two people is charity; and assisting a man upon his beast, and lifting his baggage, is charity; and pure words in which be rewards; and answering a questioner with mildness, is charity; and removing that which is an inconvenience to man, such as thorns and stones, is charity.

There is no Muslim who planteth a tree, or soweth field, and men, birds or breasts eat from them, but it is charity for him.

"Verily are there rewards for our doing good to quadrupeds and giving them water to drink?" He said, "There are rewards for benefitting every animal having a moist liver" (*i. e.*, every one alive.)

Every good act is charity and verily it is the number of good acts to meet with your brother with an open countenance, and to pour water from your own bag into his vessel.

Your smiling in your brother's face is charity; and your exhorting mankind to virtuous deeds is charity; and your prohibiting the forbidden, is charity; and your showing men the road, in the land in which they lose it, is charity for you; and your assisting the blind, is charity for you.

Whoever bringeth the dead land to life; that is, cultivateth waste land, for him is reward therein.

Whoso desireth that Allah should redeem him from the sorrows and travail of the last day, must delay in calling poor debtors, or forgive the debt in part or whole.

Usury.

Those who devour usury shall not arise but as he arises whom the devil has paralysed with a touch. That is for that they say, selling is only like usury; but Allah has allowed selling and disallowed usury; then he to whom has come an admonition from his Lord, and abstains, then his is what is past, and his affair is with Allah; but whoso returns to it, these are the fellows of the Fire, they shall be therein for ever.

Allah shall blot out usury, and increase alms-giving.

O ye who believe, fear Allah, and remit what remains of usury, if ye are believers.

But if ye do it not, then hearken to war from Allah and His apostle; and if ye repent, then ye shall have the principal of your money. Wrong not, nor be ye wronged.

II: 276 to 279.

And what ye give in usury, that it may increase with the wealth of men, shall not increase with Allah. XXX: 38.

Traditions.

The Holy Prophet Mahommad peace and blessings of Allah be on him says:—

The taker of usury and giver of which, and the writer of it and the witness to it, are equal in crime.

Orphans.

And they ask thee concerning orphans ; say thou, to better their conditions is best.

And if ye interfere with them, they are your brethren and Allah knows the evil-doer from the well-doer ; and if Allah please, He will surely distress you. Verily Allah is Mighty Wise.
II : 218, 219.

And give to the orphans their wealth , and give not in exchange bad for good and devour not their wealth to your wealth ; Verily it is a great sin.
IV : 2.

And give not to ignorants your wealth which Allah has made you to stand by, but provide them therewith, and clothe them, and speak to them a fair speech.

And prove the orphans until they reach the age of marriage, and if ye perceive in them soundness, then deliver to them their wealth, but devour it not extravagantly and hastily.

For that they are growing up. And he who is rich let him abstain, but he who is poor shall eat in fairness.

And when ye deliver to them their wealth, then take witness over them, and enough is Allah at taking account.
IV : 4 to 7.

And let those fear who if they live behind them a weakly offspring, would fear for them. So let them fear Allah, and speak a strait-forward speech. Straight

Verily, those who devour the wealth of orphans wrongfully only devour into their bellies fire and shall broil in the Blaze.
IV : 10, 11.

And draw not near to the wealth of the orphan unless with the best intentions, until he attains his age. And perform his engagements, verily the engagements shall be inquired into.
XVII : 36.

Traditions.

The Holy Prophet Mahommad peace and blessings of Allah be on him says :—

I and the guardian of orphans (whether the orphan be of his near or distant relations or of strangers) will be in one place in the next world ; like my two fingers, nearly touching each other.

The best Muslim house is that in which is an orphan, who is benefited and the worst Muslim house is that in which is an orphan ill-treated.

Lawful and Unlawful Things.

They ask thee concerning wine and games; say thou, in both is great sin and also profit to men, but their sin is greater than the profit of the same. II: 216.

Forbidden to you is what is dead of itself, and blood and the flesh of swine, and what is consecrated to other than Allah and the strangled, and the knocked down, and what falls down and the gored, and what the wild beasts have eaten except what ye kill yourselves, and is sacrificed on the blocks of stone, and to make division by arrows that is wickedness. To-day shall those who disbelieve in your religion despair; and fear them not, but fear ME. V: 4.

To-day are made lawful to you the good things, and the food of those who have been given the Book is lawful to you as your food is lawful to them. V: 7.

O ye who believe, wine and games of chance, and the blocks of stone and divination by arrows, are only an abomination of the work of the devil : so avoid them, that ye may prosper. The devil only desires to place enmity and hatred between you by wine and games of chance, and to keep you from the remembrance of Allah and from prayer. Will ye not then desist ? V : 92, 93.

And eat not of what the name of Allah has not been mentioned over ; and verily, it is wickedness. VI : 121.

So eat of what Allah has provided you with, lawful and good, and be thankful for the gifts of Allah, if it be Him ye serve. Forbidden to you is only the dead and the blood and the flesh of swine and what is offered to any beside Allah ; but whoso is in distress, not revolting nor transgressing, verily Allah is Forgiving, Compassionate. And say not to what your tongues utter as a lie, this is lawful, and this unlawful; that ye may invent against Allah a lie. Verily those who invent against Allah a lie shall not prosper.

XVI: 115 to 117.

Eat of the good things which WE have provided you, but without excess, for then shall light upon you My wrath, and he upon whom lights My wrath, surely he falls. XX ; 80.

Traditions.

The Holy Prophet Mohammad, peace and blessings of Allah be on him says :—

Kill not your hearts with excess of eating and drinking.

Never drink wine ; for it is root of all evil.

Abu Moosa said, " O Prophet of Allah, I am in a land where people make a liquor of honey; which they call *bita* and a liquor of barley, which they call *Mizr* The Holy Prophet, peace and blessings of Allah be on him replied "everything which intoxicates is unlawful.

Whoever drinks liquor Allah will not accept his prayer.

A drinker of liquor will not enter Paradise.

Verily ye are ordered the divine commandments then forsake them not ; ye are forbidden the unlawful, then do not fall therein; there are fixed boundaries, then pass not beyond them; and there is silence on somethings without their being forgotten, then do not debate about them.

That which is lawful is clear, and which is unlawful likewise, but there are certain doubtful things between the two from which it is well to obtain.

Women.

And one of His signs it is that He has created wives for you of your own species that ye may find comfort in them, and hath put love and tenderness between you. Herein truly are signs for those who reflect. Of women who seem good to you marry two, or three or four, and if ye fear that ye shall not be equitable, then one only. IV : 3.

And pay the women their dowries with free heart, but if they remit voluntarily unto you anything out of it, enjoy it with pleasure and benefit. IV: 3.

Men ought to have a part of what their parents and kindred leave and women a part of what their parents and kindred leave; let them have a stated portion. IV: 7.

O believers! It is not lawful for you to be heirs of your wives against their consent. IV: 19.

Your wives are garments for you and you are garments for them. II: 18.

And they ask thee about menstruation; say thou, it is a pollution, so keep apart from women in menstruation, and approach them not until they are cleansed; and when they are cleansed go into them by where Allah has commanded you; verily Allah loves those who turn and He loves the pure. II: 222.

And if a wife fear from her husband ill-usage or aversion it is no crime in them both that they should be reconciled between themselves with a reconcilation; for reconcilation is best. And souls are prone to avarice but if ye be good and fear to do wrong, then verily Allah of what ye do is informed. IV: 27.

The hypocritical men and the hypocritical women are the all alike; they bid what is evil, and forbid what is just, and withhold their hands, they forget Allah, and He forgets them. Verily hypocrites, they are the wicked doers.

Allah has promised to the hypocritical men and the hypocritical women and the infidels the Fire of Hell,—for ever therein; it is enough for them, and Allah has cursed them, and for them is a lasting torment.
IX; 68, 69.

Verily, those who asperse chaste women—careless, believing—are cursed in this world and the Hereafter; and for them is a great torment.
XXIV: 23.

And say to the believing women that they restrain their eyes, and preserve their modesty and display not their ornaments, except what appears thereof, and let them throw their kerchiefs over their bosoms and not display their ornaments, unless to their husbands, or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or their brothers' sons, or their sisters' sons, or their women of what their right hands have possessed, or the male attendants who are incapable or to children who do not note the nakedness of women. And let them not beat with their feet that their hidden ornaments may be known. And turn to Allah altogether, ye who believe, that ye may be happy.
XXIV: 31.

And the women who are past child—bearing who do not hope to marry, there is no crime against them if they lay aside their garments, not showing their ornaments; but that they abstain is better for them; and Allah is the Hearing, the Knowing.
XXIV: 59.

And it is not for a believing man or a believing woman, when Allah and His apostle have decided an affair, to have the choice in their affair, and whoso rebels against Allah and His apostle, he has erred with a manifest error. XXXIII: 36.

O thou Prophet, speak to thy wives and to thy daughters, and to the women of the faithful, that they draw their wrappers over them. That is nearer for them to be known, and they will not be affronted. And Allah is Forgiving, Compassionate. XXXIII: 59.

Traditions.

The Holy Prophet Mahommad peace and blessings of Allah be on him says:—

If a daughter is born to a man and he brings her up well he shall be saved from the Fire.

Whoever does good to girls will be saved from hell.

Women are the twin-halves of men.

The acquisition of knowledge is a duty incumbent on every Muslim male and female.

One who prefers celebacy cannot be counted among my followers, because I have shown it to be compulsory to marry by my example.

The best marriage is that upon which is the least trouble and expense is bestowed.

The worst of feasts are marriage feasts, to which the rich are invited and the poor are left out, and he who abandons the acceptation of an invitation then verily disobeys Allah and His Prophet.

Matrimonial alliances increase friendship more than anything else.

All young men who have arrived at the age of puberty should marry, for marriage prevents sins. He who cannot marry should fast.

Some people marry beauty, other ranks and others wealth, but you should marry a good and pious woman.

When any of you wishes to demand a woman in marriage if he can arrange it, let him see her first.

A widow shall not be married until she be consulted; nor shall a virgin be married until her consent be asked, whose consent is by her silence.

When a man has married, he has completed one halt of his religion, it is then advisable for him to complete the other moiety God—fearingly.

One who forsakes his family is like a slave who runs away from his master and Allah does not accept any of his good acts as long as he stays away from it.

If a person has two wives and he inclines to one of them (in making his gifts and in the discharge of his duties) he will come on the Judgment Day with his one side bent (*i. e.*, paralysed).

A Muslim must not be harsh in treatment of his wife; and if he be displeased with one bad quality in her, then let him be pleased with another which is good.

To treat a wife tenderly and put a morsel in her mouth is charitable.

The best among you is he who is best towards his wife.

Do not follow up one look with another *i. e.*, do not repeat a sudden glance which you have on the wife of another.

Fear Allah in regard to the treatment of your wives for verily they are your helpers, you have taken them on the security of Allah, and made them lawful by the words of Allah.

The more civil and the kinder is a Muslim to his wife, the more perfect of faith he is, fear Allah with reference to two meek beings, Woman and Orphan.

There is no woman who removes something to replace it in a proper place with a view to decorate her husband's house but that Allah sets down a virtue for her and removes a vice nor there is a man who walks with his wife hand in hand, but that Allah sets down a virtue for him; and if he puts arm around her neck in love, his virtue will be increased tenfold.

All of you are so many sovereigns, and all of you will be required to render account in respect of whatever persons or things you have under your charge. So the chief who is a sovereign over his subject shall be questioned about the treatment he accorded to men placed under his control; the head of the family is the sovereign of the house, and he shall be questioned with respect to the members of the house; and woman is the sovereign in the house of her husband, and rules her children and she shall be questioned about these, and the slave is the sovereign over his master's belongings and he shall be questioned about these.

Verily the best of women are those who are content with little.

A virtuous wife is a man's best treasure.

Every woman who asketh to be divorced from her husband without cause, the fragrance of the Paradise is forbidden her.

The thing which is lawful, but disliked by Allah is divorce.

The wives who disobey their husbands and ask to be separated from them are hypocrites.

Paradise lies at the feet of your mothers.

Women equal to men in Spiritual Development.

I will not waste the work of a worker among you, whether male or female, the one of you being from the other.

III: 194.

The faithful, men and women, are friends the one of them to the other; they bid what is just, and forbid what is evil, and are steadfast in prayer, and give alms, and obey Allah and His apostle. These, Allah will have mercy on them; verily Allah is Mighty, Wise. IX: 72.

Whoever does good, whether male or female, and is a believer, We will certainly make him live a happy life, and We will certainly give them their reward for the best of what they did. XVI: 97.

Verily, the Muslims, men and women and the faithful, men and women, and the devout, men and women, and the truthful, men and women, and the patient, men and women, and the humble, men and women, and the charitable, men and women, and the fasting, men and women, and those who preserve their modesty, of men and women, and those who remember Allah much, of men and women, Allah has prepared for them pardon and great reward. XXXIII: 35.

On the Day thou shalt see the faithful men and the faithful women, their light running before them and on their right hands. Glad tidings for you to-day. LVII: 12.

Traditions.

The Holy Prophet Mahommad, Peace and blessings of Allah be on him says:—

The best of you is one who is best in his dealings with his wife.

Ye have rights over your wives as they have rights over you. Treat your women well.

One who bears with a wife of bad manners shall be granted patience equal to that of Job the Prophet, and a wife smoothly getting on with a husband whose manners are anything but pleasing, shall be given forbearance equal to that of 'Asiya' Pharoh's wife.

Oh! Do not you know that woman deserves greater reward than man, for verily Allah the Almighty exalts the position of a man in heaven because his wife was pleased with him and prayed for him.

When a woman performeth the five times of prayer, and fasteth the month of Ramazan, and is chaste, and is not disobedient to her husband, then tell her to enter Paradise by whichever door she liketh.

The Status of Women in Islam and Christianity.

The Islamic attitude towards women is summed up in the verse ولہن مثل الذی علیہن "And the husbands owe duties towards their wives just as the wives owe duties to their husbands." Under the Islamic law women enjoy rights which even the women of civilized Europe and America have not attained as yet. The position which Christianity assigns to woman is reproachfully degraded. Example is better than precept, but the example which Jesus set in this matter is not fit for imitation. No mother would like to be treated by her son in the way in which Jesus treated his holy mother on more than one occasion. Next to Jesus comes Paul, who is virtually the founder of the present form of Christianity. His views on the subject may be gathered from the following quotations from his epistles:—

"Wives, submit yourselves unto your husbands." (Col. III, 18.)

"As the Church is subject unto Christ, so let the wives be to their own husbands in everything." (Eph. v. 24.)

"Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home, for it is shame for women to speak in the church." (I Cor. xiv. 34-35.)

"Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." (I. Tim. ii. 11-14.)

It will be interesting to learn what Paul thinks of marriage. He says:—"Those who marry are not guilty of sin, although they will have trouble in the flesh." The words show that Paul had a very low idea of marriage. According to him it was better not to marry. The example of Jesus also leads to the same conclusion. What honour can a woman expect from a religion whose founders thought it better to avoid womankind as far as possible?

I think I shall not do justice to the attitude of Christianity towards woman, if I omit to give here the views of the ancient Christian saints on the subject.

According to St. Bernard, "Woman is the organ of the Devil."

According to St. Antony, "Woman is the fountain of the arm of the Devil; her voice is the hissing of the serpent."

According to St. Bonaventure, "Woman is a scorpion, ever ready to sting. She is the lance of the demon."

According to St. Cyprian, "Woman is the instrument which the Devil uses to gain possession of our souls."

According to St. Jerome, "Woman is the gate of the Devil, the road of iniquity, the sting of the scorpion."

According to St. John Damascene, "Woman is a daughter of Falsehood, a sentinel of Hell, the enemy of Peace; through her Adam lost Paradise."

According to St. John Chrysostom, "Through woman the Devil has triumphed, through her Paradise has been lost; of all wild beasts, the most dangerous is woman."

According to St. Gregory the Great, "Woman has the poison of an asp, the malice of a dragon."

Can a Christian lady read the above opinions of Christian saints without a shudder? Will the Christian critics kindly see the beam in their own eyes before looking for motes in the eyes of others? (R. R. Vol. XIII.)

The Status of Women in Hinduism.

AN APPEAL TO EDUCATED HINDUS BY A HINDU GENTLEMAN.

URGENT NEED OF REFORM.

We give below *verbatim* the matter contained in a leaflet issued by a Hindu gentleman concerning the status of women in Hinduism. The leaflet has been issued as an appeal to the thoughtful Hindus of India to realise the situation and do their best to ameliorate the condition of the Hindu women. The marginal notes as well as the lines within brackets are also from the pen of the said gentleman. *Editor.*

THE DARK SIDE OF HINDUISM AND VEDICISM.

The following few extracts are taken from the Hindu law which is applied to all Hindus as their *personal law* in matters of succession, inheritance, marriage, adoption, wills, and other family relations, subject to such alterations as have been made by legislative enactment. The three main sources of Hindu Law are; (1) the *Shruti*—words of the so-called deity; (2) the *Smriti*—traditions as handed down by the ancient sages; and (3) *Customs.*

The Hindu law was at first administered by English judges with the assistance of *Hindu pandits.* The institution of pundits, as official referees of the courts, was abolished in the year 1868. Afterwards the courts took upon themselves the duty of expounding the law.

From the extracts given below, the reader can well form his or her own opinion as to how the Hindu system of law condemns females to perpetual serfdom.

Here are the extracts[*]:—

RE MARRIAGE.

1. A Hindu may marry any number of wives, although he has a wife or wives living. (S. 348).

2. A woman cannot marry another man. (S. 349). Even the death of the husband does not set the wife free to re-marry, but it has been overruled by the Legislature. (Act XV of 1856.)

3. Hindu marriage is considered to be a sacrament in idea, but not in fact, and not in result. It is very strange that such a union could be put an end to at any time, by the husband though not by the wife. Thus the results of Hindu marriage are serious to the woman.

4. Baudhayan (a law-giver Rishi) even justifies divorce on the part of the husband: "Let him abandon a wife who does not bear children in the tenth year, one who bears daughters only in the twelfth, one whose children all die in the fifteenth, but her who is quarrelsome, without delay."

RE STATUS OF WOMEN.

1. Narad (a Smriti-kar Rishi) says: "He who having received a sum lent or the like does not repay it to the owner, will be born hereafter in his creditor's house as a slave, a servant, a woman, or a quadruped.

2. Manu (the great Hindu law-maker) says: "A wife, a son, and a slave are devoid of property. Whatever they acquire becomes his whose they are." (Manu VIII, 416).

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[*] Taken chiefly from Principal Mulla's *Hindu Law* as well as Dr. Gour's Edition of *The Hindu Code*.

3. The Ramayan, one of the sacred scriptures, enjoins: "Drums, peasants, the depressed, animals and woman—all these ought to be kept under iron sway". (Sundar Kand, 5).

4. Manu says: "A woman is never fit for independence" (IX—3.)

5. Baudhayan says: Woman are devoid of the senses, and incompetent to inherit.

RE STRIDHAN (WOMAN'S PECULIUM).

1. The law of Stridhan is the most difficult as it is the least settled branch of Hindu law. It is a topic on which lawyers often fight tooth and nail. (Dr. Gour—S.)

RE RELIGIOUS RITES.

1. No religious rite is allowed to the wife apart from her husband. The latter may turn out however depraved and worthless, but the wife must look upon him as a god. (Manu, V—154, 155). (Freedom of religion is as much a primary need and a common possession of human beings as air, light, water and food; but that is denied to Hindu women.—B.R.)

WHO MAY GIVE A GIRL IN MARRIAGE.

1. The right of giving a girl in marriage is in the order mentioned below: First, the father; secondly, the paternal grand-father; thirdly, the brother; fourthly, other paternal relations; and fifthly, the mother. [Thus the mother has the last right to give her daughter in marriage.]

RE MAINTENANCE.

1. The maintenance of a widow is not a charge upon the estate of her deceased husband, until it is fixed and charged upon the estate by decree of Court or by agreement. Hence a widow's right to receive maintenance is one of an indefinite character. (S. 475).

2. The widow takes only a limited interest* in the property of her husband called the *widow's estate*. She is entitled only to the income of the property inherited by her. She has no power of disposal of the *corpus* of the property. (S. 42/4). On her death, the estate goes not to her heirs but to the next heirs of her husband technically called reversioners). (Ss. 142, 144).

3. A Hindu is bound to maintain his illegitimate sons also. (S. 457a.) But it is very strange that there is no provision in Hindu Law for the maintenance of such daughters; though they are entitled to claim maintenance from the father under Section 488 of the Criminal Procedure Code. (S. 458).

RE INHERITANCE.

There is nothing to prevent a Hindu father from so disposing of his property by will as to defeat the rights of his sons, *wife*, or other heirs, even to the complete disinheriting of them. No express words are necessary to disinherit the heirs; it is sufficient, if the property is bequeathed to some other person. (S. 306/2 v.)

2. *No female is an heir* unless she is expressly mentioned as such in the texts. (S. 50.)

3. As a general rule at all events, women do not take absolute estates of inheritance which they are enabled to alienate. (S. 323a.) But when a male succeeds as heir, he becomes full owner of the property inherited by him. (141 s.)

RE GUARDIANSHIP OF A MINOR.

1. The following persons are looked upon as natural guardians of a Hindu minor in the order mentioned below: (1) the father; (2) the mother; (3) paternal relations; and (4) maternal relations. (S. 430.) [Thus the father is entitled to the custody of his minor child *however young* it may be, in

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*According to the Mohammadan Law, all heirs (whether males or females) get a full estate.

preference to the mother. Sometimes many a cruel-hearted father can tear a little baby, irrespective of its welfare, from the breast of its loving mother.—B. R.]

[Compare the Mohammadan Law which is, in this respect, *more humane and thoughtful* for the well-being of minors by entrusting their custody to the mother as the really first natural guardian, in preference to the father.

According to the Mohammadan Law, the mother is entitled to be the guardian of her male children until they have attained the age of seven years, and of her female children until they have attained puberty, or fifteen years. This right is not lost even though she might have been divorced by her husband.]

RE ADOPTION.

1. A wife or a widow cannot adopt, unless she has received an express authority from her husband in that behalf. (S. 367.)

2. The facts that the (male) adopter is a bachelor or a widower, or that his wife is pregnant or opposes the adoption are immaterial to the validity of adoption. (Dr. Gour—S. 571)

3. The father has an absolute authority also to give his son in adoption. Even if the mother objects, the father has still the right to give his son, in the eye of Hindu law. (Dr. Gour—S. 674.)

As a tree can be recognised by its fruit, so the extent of the culture of any people can be determined by their manners and customs. In the Hindu Law the rights of men are conserved with great care in all matters, but it is a sad fact to know that there is no provision for the safeguarding of the rights of women. The crux of the matter is that, according to ancient Hinduism, woman is looked upon as a chattel, or as a being quite inferior to man, both intellectually and morally. So the stress of Hindu scriptures is on her duties, and never on her rights. We are thus led to suppose that in the construction of Hindu society, woman is not an important factor.

One cannot understand how the ancient sages could have written such things. He who cares to look into the Hindu books will be surprised to learn that there is one law for the males and another for the females. One may well say: "They cry peace to every living creature, when there is no peace even for the weaker half of the human race."

From the beginning of a woman's life to its end, there is a series of difficulties and hardships. Even the minor details of her everyday life, such as eating, drinking, waking, sleeping, bathing, worship, out-door exercise, etc., are so circumscribed as to continually leave her at the mercy of man claiming for himself permanently all the attributes and worship belonging to gods.

Every one who loves justice would naturally like to be enlightened as to why such injustice was tolerated by the ancient sages, when these things are revolting to an ordinary man's sense of fairness and justice.

Will any spiritually gifted *sadhu* or *saniyasi* of the Arya society kindly explain or point out any mistake in the above quoted extracts? When our forefathers do not seem to have made any such provision for the protection and progress of women, what hope is there that any better treatment will be accorded by the Hindus of this or any future age? Of course, if through good fortune a woman is married to man of kind disposition she may never suffer from these injustices, but otherwise she is indeed in a very helpless and hopeless position. All of the weapons with which she might defend herself or fight her battles are in the hands of men, and her very hands are bound with shackles forged by men. As Dr. Gour says in his edition of *The Hindu Code*, "There is no hope for the Hindus unless a new *Avatar* (revealer) rises to simplify their religion and codify their laws."

BHAGAT RAM, SECRETARY,
Animal's Friend Society, Ferozepore Cantt. (Punjab.)
(Vol. XXIII Review of Religions 1924.)

The Muslim law of inheritance.

Men ought to have a part of what their parents and kindred leave, and woman a part of what their parents and kindred leave, whether it be little or much let them have a stated portion. IV: 8.

With regard to your children Allah commands you to give the male the portion of two females, and if there be females more than two, then they shall have two thirds of that which their father has left, but if she be only daughter, she shall have the half; and the father and mother of the deceased shall each of them have a sixth part of what he has left if he have a child; but if he have no child and his parents be his heir, then his mother shall have the third: and if he have brothers, then his mother shall have the sixth, after paying the bequests he shall have bequeathed, and his debts. As to your fathers and your children, you know not which of them is the most advantageous to you. This is the ordinance of Allah, Verily Allah is Knowing, and Wise. IV: 12.

Half of what your wives leave shall be yours, if they have no issue; but if they have issue, then a fourth of what they leave shall be yours, after paying the bequests they shall have bequeathed and debts. IV: 13.

And your wives shall have a fourth part of what ye leave, if you have no issue; but if you have issue, then they shall have an eight part of what you leave, after paying the bequests you shall have bequeathed and debts. IV: 14.

And if the men's or the women's property be inherited by one who is neither parent nor child, and he have a brother or sister, then for each of these two is a sixth; but if they are more than that, then shall they be sharers in a third, after payments of the bequests he shall have bequeathed, and debts, without loss to any one. This is the ordinance of Allah and Allah is Knowing, Gracious. IV: 15.

Beware! The Almighty Allah warns not to follow diverse religious paths except the only right one.

Verily for you is in the Apostle of Allah an excellent example to follow. XXX: 21.

This is my path and it is the right one; therefore follow me and do not follow any other path, otherwise it shall certainly separate you from His path. This is what He enjoins you that ye may become pious. VI: 154.

Say if ye love Allah then follow me: Allah will love you, and forgive your sins, for Allah is Forgiving Merciful. III: 29.

But if thou follow most of those who are in the earth they will lead thee aside from the path of Allah: they only follow an opinion and do only conjecture. VI: 116.

Verily most of the men are faithless. V: 49.

And certainly WE have created for Hell many of the jinn and men; they have hearts they discern not therewith; and they have eyes, they see not therewith; and they have ears, they hear not therewith, these are like the brutes; yea, they go more astray: these they are the heedless. VII: 177.

Dost thou reckon that most of them do hear or have sense; they are only as brutes; nay, they err more from the way. XXV: 46.

And already *Iblis* verified against them his opinion, and they followed him except a party of the faithful. XXX: 12.

Traditions.

The Holy Prophet Mohammad peace and blessings of Allah be on him says:—

Verily the children of Israel were separated into seventy-two tribes and mine will be divided into seventy-three; every one of them will perish except one class. The hearers asked "Which is that one!" He said, "The religion which is professed by me and my companions."

Everyone has to undergo hardships and trials in this life.

And We will surely prove you with something of fear and hunger and loss of wealth and souls and fruits; but give glad tidings to the patient. Who, when there falls on them a calamity, say, verily we are of Allah, and verily, to Him we shall return. These,—on them are blessings from their Lord and mercy and these, they are the guided.

II: 150, 151, 152.

Do ye reckon ye should enter the Garden while there has not come to you the like of those who have passed away before you; there touched them violence and trouble, and they were made to quake until the Apostle and those who believed with him, said when is the help of Allah; Is not the help of Allah near? II: 210.

If a sore touch you, already has a sore like it touched the people. And these days WE alternate among men, that Allah may mark those who believe, and may take from you martyrs; but Allah loves not the wrong doers.

Did ye reckon that ye should enter the Garden ere Allah has marked those who strove among you and marked those who persevered. III: 134 to 136.

Allah is not to leave the faithful in what ye are in, until He marks the bad from good. III: 173.

Ye shall surely be proved in your wealth and in yourselves and ye shall surely hear from those who have been given the Book before you and from those who join others with Allah much hurt, and if ye be patient and be pious verily, that is of the high resolve of affairs. III: 183.

For every one of you have WE made a rule and an open way: and if Allah pleased, He would surely have made you one people,—but that He might try you in what He has given you. Strive then to excel each other in good works: to Allah is your return altogether, then will He inform you of that concerning which ye disagree. V: 53.

O ye who believe, Allah will surely try you with something of the game that your hands and your lances take, that Allah may mark who fears Him in secret; and whoso transgresses after that, then for him is a painful torment. V: 95.

And He it is who has made you vicegerents in the earth and has raised some of you above others in degrees, that He might prove you in what He has given you. V: 165.

Verily WE have made what is on the earth an ornament thereof, that WE might make trial of them, which of them is the best in actions. XVIII: 6.

And WE will prove you with evil and with good as trial; and to Us ye shall return. XXI: 36.

There were the faithful tried, and made to quake with a severe quaking. XXXIII: 11.

No calamity falleth in the earth or in your own persons, but was (written) in the Book before WE created it, verily that is to Allah easy. That ye be not distressed over what (good things) escape you, and rejoice not for what comes to you; and Allah loves not any arrogant boaster. LVII: 22, 23.

And if Allah pleased He could take vengeance upon them; but it is that He may try the one of you by the other; and those who are killed in the way of Allah, He will never make their works go wrong.

And WE will surely prove you until WE mark those who strive among you and those who persevere, and WE will try your reports.

Your wealth and your children are only a trial, but Allah with Him is a great reward.

So fear Allah as much as ye can, and hearken and obey, and spend; it is better for yourselves; and whoso is saved from the covetousness of his soul, then these, they are the happy.
LXIV: 15, 16.

(Allah is He) Who created death and life to prove you which of you is best in actions.
LXVII: 2.

Traditions.

The Holy Prophet Mohammad peace and blessings of Allah be on him says:—

Submit with pleasure to the Divine trial, but if you cannot do this, at least do bear it with patience, because patience will enable you to bear the unpleasant trial and entitle you to an unlimited reward as promised in the Holy Quran.

Verily those who are patient in adversity and forgive wrongs, are the doers of excellence.

Be sure Allah never torments His worshipper but only subjects him to trial.

Happy is the believer, for if good befalleth him, he praiseth and thanketh Allah; and, if misfortune, praiseth Allah and beareth it patiently, therefore a believer is rewarded in every affair, even for his putting a mouthful of victuals into the mouth of his wife.

When you see a person who has been gifted with more than you in money and beauty, then look to those who have been given less.

Verily the greatness of rewards is as the greatness of misfortune; that is, whoever is most unfortunate and a calamitous the greater and more perfect his reward. And verily, when Allah loveth a people, he entangleth it in misfortune; therefore he who is resigned to the pleasure of Allah in misfortune, for him is Allah's pleasure.

To bear with misfortunes without any complaint against them before others is a precious treasure near the throne of Allah.

A true believer is thankful to Allah in prosperity and resigned to His will in adversity.

Nobody displays a greater endurance of the offensive language which he hears than Allah Who hears men attributing to Him a son and Who yet grants them health and sustains them.

Life of this World.

Made fair seeming to those who disbelieve is the life of this world and they laugh at those who believe, but those who are pious shall be above them on the Day of Resurrection; and Allah provides whom He pleases without count.

II; 208.

Made fair seeming to men is the love of pleasure from women and children, and the treasures treasured of gold and silver, and horses of mark, and cattle, and tilth; that is the provision of the life of this world, but Allah with Him is the best resort. III: 12.

And the life of this world is only a play and a sport, but surely the abode of the Hereafter is better for those who are pious. Will ye not then have sense? VI: 32.

And leave those who take their religion for a play and a sport, and whom the life of this world has deceived and remind them thereby that a soul shall be given up for what it has earned: there is not for it beside Allah a patron or intercessor; and if it could atone with the fullest atonement, it would not be accepted of it. VI: 69.

And the abode of the Hereafter is better for those who fear Allah, will ye then have no sense? VII: 167.

Verily, those who hope not to meet Us and are pleased with the life of this world and rest on it, and those who of OUR signs are unmindful. These, their abode is the Fire, for what they have earned. X: 7, 8.

Whoso desires the life of this world and its ornament, WE will pay them their works therein, and therein shall they not be cheated.

These are they for whom is nothing in the Hereafter except the Fire, and void is what they made therein, and vain what they did. XI: 18, 19.

And they rejoice in the life of this world, but the life of this world is nothing in respect of the Hereafter except as a provision. XIII: 26.

And think not that Allah is unmindful of what the wrong-doers do: He only respites them to the Day when all eyes shall stare. XIV: 43.

Whoso desires the transitory WE will hasten on for him therein what WE please,—for whom WE please. Then WE will make for him Hell to broil in dispised, rejected.

And whoso desires the Hereafter, and strives for it and is faithful, these, their striving shall be gratefully accepted.

To all will WE extend—to these and those—of the gifts of thy Lord, and the gifts of thy Lord are not limited.

Look how WE have graced some of them above the others and surely the Hereafter is greater in degrees and the greater in grace. XVII: 19 to 22.

Wealth and children are the ornament of the life of this world, but enduring good works are better with the Lord as to reward, and better as to hope. XVIII: 44.

Do they reckon that what WE extend to them of wealth and sons, WE hasten to them as good things? Nay, but they do not understand. XXIII: 57, 58.

And what ye are given of things, is a provision of the life of this world and its adornment and what is with Allah is better and more enduring, will ye then have no sense?
XXVIII: 60.

And the life of this world is no other than a sport and a play, and verily, the Abode of the Hereafter that is life indeed did they but know. XXIX; 64.

And neither your wealth nor your children is what will bring you to nearer approach to Us except him who believes and does good; these, for them is a double reward for what they have done, and they shall be in pavilions secure.
XXXIV: 36.

O people, the life of this world is only a passing joy but verily the life to come is the Mansion everlasting. XL: 42.

Whoso desires the harvest of the Hereafter, We will give increase to him in his harvest; and whoso desires the harvest of this world, We will give him thereof and there is not for him in the hereafter any portion. XLII: 19.

And whatever thing ye are given, is a provision of the life of this world; but what is with God is better and more enduring for those who believe and upon their Lord rely.
XLII: 34.

The life of this world is only a play and a sport.
XLVII: 38.

Know that the life of this world is a sport and a play, and an adornment, and a thing to boast of among you, and the multiplying of wealth and children is like a rain growth: its vegetation please the husbandmen, then they wither away and thou mayest see them all yellow, then they become stubble; and in the Hereafter is severe torment. LVII: 19

But the life of this world is no other than a deceitful provision. LVII: 20.

Ay! but ye love the transitory!

And ye neglect the Hereafter. LXXV: 20, 21.

Verily, these love the transitory and leave behind them a Heavy Day. LXXVI: 27.

On that Day shall man remember what he has striven after. And Hell shall be in full view of all who be looking on; then whoso has transgressed. And has chosen the life of the world. Verily, Hell, that is his abode. And whoso has feared the appearing before his Lord, and has kept his soul from lust. Verily the Garden, that is his abode!

LXXIX: 35 to 40.

But ye prefer the life of this world.

Though the Hereafter is better and more enduring.

LXXXVII: 15, 16.

Traditions.

The Holy Prophet Mohammad peace and blessings of Allah be on him says:— is

The Love of the world in the root of all evils.

Allah offered to change all the pebble-stones round the city of Mecca into pure gold for me, but I answered O Lord all I ask is to be hungry one day and satisfied the next. The day I am hungry I will implore Thee and the day I am satisfied I will thank Thee. What I have to do with the worldly wealth? I am like the traveller who lieth down in the shade of a tree; the sun as it turns beats down upon him and goes away from that tree never to return. O Allah! Let me die poor and resuscitate me in the ranks of the poor.

This world is a prison for the faithful, but a Paradise for unbelievers.

Cursed is this world and cursed is all that is in this world, except the remembrance of Allah and that which aideth it.

Hell is veiled in delights, and Heaven in hardships and miseries.

Riches are not from abundance of worldly goods, but from a contented mind.

A man asked teach me a work, such that when I perform it Allah and men love me. "The Holy Prophet peace and blessings of Allah be on him replied: Desire not the world and Allah will love you; and desire not what men have, and they will love you."

The Holy Prophet peace and blessings of Allah be on him slept upon a mat, and got up very marked on the body of it: and I said. "O Messenger of Allah! If thou hadst ordered me, I would have spread a soft bed for thee." He said, "What business have I with the world? My condition with the world is that of a man on horseback, who standeth under the shade of a tree, then leaveth it."

Can any one walk over water without wetting his feet? The companions said, 'No.'; The Holy Prophet peace and blessings of Allah be on him said, "Such is the condition of those of the world; they are not safe from sin".

Whoever desireth the world and its riches, in a lawful manner, in order to withhold himself from begging, and for a livelihood for his family, and for being kind to his neighbour will come to Allah with his face bright as the full moon on the fourteenth night and whoever asks the riches of the world, in a lawful manner intending to amass for ostentation will come before Allah when He is angry.

The world is as a prison and as a famine to Muslims; and when they leave it you may say they leave famine and a prison.

Be in the world like a traveller, or like a passer on, and reckon yourself as of the dead.

Repentance and Forgiveness.

Upon Allah only devolves the acceptance of the repentance of those who have done evil in ignorance and then turned speedily; these will Allah turn to; and Allah is Knowing, Wise.

But there is no accepting the repentance of those who do evil until when death presents itself to one of them, he says, Verily I repent now; nor of those who die while they are disbelievers; these, WE have prepared for them a painful torment. IV: 21, 22.

Allah desires to make plain to you, and to guide you into the ways of those who were before you, and to turn to you in mercy; for Allah is Knowing, Wise.

And Allah desires to turn towards you but those who follow lusts, desire that ye should swerve with great swerving Allah desires to make it light to you, for man was created weak. IV: 31, 32.

And whoso does evil, or wrongs himself, and then asks pardon of Allah will find Allah Forgiving, Merciful.

IV: 110.

And whoso turns after his wrongs, and does right; then verily, Allah will turn to him; verily, Allah is Forgiving, Merciful. V: 43.

Your Lord has prescribed to Himself mercy that whoso of you does evil in ignorance, then turns after that and does the right for that He is Forgiving, Merciful. VI: 54.

And those who do evil, then turn after that and believe; verily, thy Lord after that will be certainly Forgiving Merciful.
VII: 151.

And when Our signs are read to them, they say, Now have we heard; if we pleased we could certainly speak like this, this is nothing but tales of the Ancients. And when they said "O Allah, if this be the truth from Thee, then rain down upon us stones from Heaven, or lay on us some grievous chastisement." But Allah chose not to chastise them while thou wast with them, *nor would Allah chastise them while they asked pardon.*
VIII: 31, 32, 33.

It is not for the Prophet and those who believe to ask forgiveness for those who join others with Allah although they be of kin, after that it is made plain to them that they are the fellows of the Fierce Fire.
IX: 114.

And that ye ask pardon of your Lord, and be turned to Him. He will give you a good provision until a fixed term, and will give to every one who has merit, of His grace, and if ye turn away, verily I fear for you the torment of the Great Day.
XI: 3.

Then verily thy Lord, to those who have done evil in ignorance, then repent after that, and amend verily thy Lord after that will be surely Forgiving Merciful.
XVI: 120.

And verily I am forgiving to him, who believes, and does good, and is guided.
XX: 81.

And turn to Allah altogether, ye who believe, that ye may be happy.
XXIV: 31.

And whoso repents and does good, verily he repents to Allah repentant.
XXV: 71.

Say (O Muhammad!) O my servants who have transgressed against yourselves, despair not of the mercy of Allah; verily Allah forgives all sins; verily, He—He is the Forgiving, the Merciful.

And be ye turned to your Lord, and accept Islam before Him, ere there come to you the torment, then shall ye not be helped. XXXIX: 54, 55.

And We seized them with the torment haply they might turn. And they said O Magician, pray thy Lord for us with the covenant which thou hast—surely we would be guided. But when We removed the torment from them, lo! they broke their promises. *XLIII: 48, 49.*

Allah chooses for Himself whom He pleases, and guides to Himself who turns repentant. XLII: 12.

And He is Who accepts repentance from His servants, and pardons the evil-doings, and He knows what ye do. XLII: 24.

Traditions.

The Holy Prophet Mohammad peace and blessings of Allah be on him says:—

I would not value having the whole wealth of the world in the place of this revelation, Say: (O Muhammad.) O my servants who have oppressed your own souls, despair not of the mercy of Allah, a man asked, 'What is the condition of him who hath associated others with Allah'? He remained silent; after that he said, 'Know that him also Allah forgiveth: but on repentance.'

He who asks pardon continually Allah releases him from every constraint.

Joy be to him who has asked much pardon in the day and night.

O Lord secure us and our children against evil thoughts and evil promptings and evil companions.

That person is most esteemed in the sight of Allah who pardons, when in his power, him who shall have injured him.

Do not say that if people do good to us we will do good to them and if people oppress us we will oppress them; but determine that even if you do not receive good from people you will do good to them, and if they oppress you, you will not oppress them.

A sincere repenter of faults is like him who hath committed none.

A man with a long roll of sins is subjected to troubles involved in the support of his family in order that they may atone for his sins.

Death.

Every soul shall taste of death, and ye shall only be paid your reward on the Day of Resurrection. III: 182.

And it is not for a soul to die unless by the permission of Allah, written down for a term. III: 139.

Wherever ye be, death will find you out although ye be in lofty towers. IV: 80.

And He is supreme over His servants, and sends over you guardians, until when death comes to one of you OUR messengers take him away; and they neglect not. VI: 61.

But couldst thou see when the wrong-doers shall be in the agony of death and the angels shall stretch forth their hands, Give up your souls; to-day shall ye be rewarded with the torment of disgrace for that ye did say against Allah beside the truth, and ye were too proud for His signs.
VI: 93.

And for every people is a term, and when their term comes they have no respite for an hour, nor are they anticipated.
VII: 33.

But when death comes to one of them, he says, Lord bring me round. That I may do good in what I have left;

Ay! these are mere words which he shall speak. And behind them is a barrier until the Day they shall be raised again.
XXIII: 101, 102, 103.

Every soul shall taste death, then to Us shall ye be returned. XXIX: 57.

And no soul knows what it shall earn on the morrow, and no soul knows in what land it shall die. XXXI: 34.

Say thou, The angel of death who is given charge of you shall take you away; then to your Lord shall ye be returned.
XXXII: 11.

Verily, thou shalt die, and verily, they shall die.
XXXIX: 31.

Allah takes to Himself the souls at the time of their death, and those who die not, in their sleep, and holds back those on whom He has decreed death, and sends others for an appointed term. Verily, in that are surely signs for a people who reflect. XXXIX: 43.

And the agony of death shall come in truth that is what thou wouldst avoid! L: 19.

Say thou, verily, the death from which ye fly will meet you, then shall ye be brought back to the Knower of the unseen, and the manifest, and He will tell you of what ye have done. LXII; 8.

Traditions.

The Holy Prophet Mohammad, peace and blessings of Allah be on him says:—

O Lord! Preserve my grave from becoming an idol.

The grave is the first stage of the journey into eternity.

Death is a bridge that uniteth friend with friend.

The believers do not die; perhaps they become transplanted from this perishable world to the world of eternal existence.

The tomb may be a garden of Paradise or a pit of Hell. (The word tomb does not mean the grave dug into the earth in which the body is placed but it signifies the place where the soul dwells after death.)

Not one of you must die but with resignation to the will of Allah, and with hope for His beneficience and pardon.

Wish not for death, any one of you; neither the doer of good works for peradventure he may increase them by an increase of life; nor the offender, for perhaps he may obtain forgiveness of Allah by repentance. Wish not, nor supplicate for death before its time cometh; for verily when you die, hope is out and the ambition for reward; and verily, the increase of a Muslim's life increaseth his good works.

Not one of you must wish for death, from any worldly affliction; but if there certainly is any one wishing for death he must say, "O Lord, keep me alive so long as life may be good for me, and cause me to die when it is better for me to do so."

Death is a favour to a Muslim. Remember and speak well of your dead, and refrain from speaking ill of them.

The departed man realises with affection the visit of a Muslim brother to his grave as long as the latter remains there and the former returns the salutation of the latter also, not audible to the visitor.

The departed soul is just like the one overwhelmed by water and crying for help and waiting for the blessings of his friends and relatives and whenever he realises this from any, it pleases him more than all what the world can give, so the best present for the dead, on the part of the living is to pray for their forgiveness.

He is not of the people of our way who slappeth his cheeks and teareth his collar, and mourneth like the mournings of ignorance.

There is no reward but Paradise for a Muslim who suffereth with patience when the soul of his affectionate friend is taken.

A Muslim who has lost three young children and has been patient will go to Heaven. Hearing this a man asked the Holy Prophet peace and blessings of Allah be on him "Would he, even who had lost two children go to Heaven?" He replied "Yes he will also go to Heaven, if he endured the loss patiently and makes no complaint."

Should the bier of any one pass by you, whether Jew, Christian or Muslim rise to your feet.

There are two things disliked by the sons of Adam, one of them death, whereas it is better for Muslims than sinning; the second is scarcity of money; whereas its account will be small in futurity.

Torment not yourselves, lest Allah should punish you.

Whoever kills himself by causing himself to fall from a mountain will be constantly falling into a pit in the Fire of Hell, and whoever kills himself by drinking poison will have that poison in his hands of which he will be perpetually partaking for ever and ever, and whoever kills himself with an iron tool will be ever plunging that weapon into his belly in the fire of Hell.

Whoever kills himself by any means in this world will be punished by the same means in the next world.

Every dead is shown his final resort. If he is to be thrown in Hell, he is shown the Hell, and if he is to enter the Paradise he is shown the Paradise, and is informed of it that it shall be his abode at the Resurrection.

Then will Allah say; The angels and the Prophets and the faithful have all in their turn interceded for the sinners, and now there remains none to intercede for them except the most Merciful of all merciful ones. So He will take out a handful from fire and bring out a people who never worked any good.

A day will come over Hell when it will be like a field of corn that has dried up after flourishing for a while.

There will come a time over Hell when there will remain none in it, and the easterly breeze will shake its gates.

Divine Help.

And seek help with patience and prayer; and verily it is a hard thing, unless to the humble. II: 42.

O ye who believe, seek help with patience and prayer; verily Allah is with the patient. II: 148.

If Allah help you, then is there none to overcome you; but if He abandon you, who is it that will help you after Him? And upon Allah then let the faithful rely. III: 154.

And if Allah touch thee with hurt, then is there none to remove it except He, and if He desire for thee good, then there is no one to keep back His grace. X: 107.

And he who relies upon Allah He is sufficient for him; Verily Allah will attain his purpose. LXV: 36.

Traditions.

The Holy Prophet Mohammad peace and blessings of Allah be on him says:—

When you pray for something to Allah do not be impatient for the result, but rather continue and expect in full belief, the consequence in your favor.

Miscellaneous.

And when ye are greeted, with a greeting greet ye with a better than it or return the same; verily Allah takes count of all things. IV: 88.

O ye who believe, obey Allah and obey the Apostle and those in authority amongst you; and if ye quarrel about anything, refer it to Allah and the Apostle, if ye believe in Allah and the Day of the Hereafter; that were the best and excellent interpretation. IV: 62.

O ye who believe, do ye stand to equity in bearing witness before Allah, although it be against yourselves, or parents and kindred, be it rich or poor; for Allah is nearer than them both. So follow not lusts, so that ye swerve. And if ye wrest and turn aside, verily Allah is informed of what ye do. IV: 134.

Allah, will not catch you up for a mistaken word in your oaths, but He will catch you up for what ye take solemn oaths about. And the expiation thereof is to feed ten poor men with the moderate food ye feed your families with, or to clothe them, or to free a neck. But he who finds not the wherewithal, then a fast of three days. That is the expiation of your oaths when ye swear. And keep your oaths, thus Allah makes plain to you His signs that ye may give thanks V: 91.

That is for that Allah would not change a favour with which He had favoured a people unless they change what is in themselves, and for that Allah hears, knows. VIII: 55.

It is not for the polytheists (Mushriks) to repair to the Mosques of Allah while they are witnesses against themselves of infidelity. These! Their works are vain, and in the Fire shall be for ever.

He shall only repair to the Mosques of Allah who believes in Allah and the Day of the Hereafter, and is steadfast in prayer, and gives alms, and fear Allah alone; it may be that these will be of the guided. IX: 17, 18.

And fulfil covenant of Allah, when ye have covenanted; and break not the oaths after their ratification, for now ye have made Allah surety for you, Verily Allah knows what ye do. XVI: 93.

And thy Lord has ordained that ye serve none but Him, and be good to parents, whether one or both of them attain to old age with thee; and say not to them, *Uff;* neither reproach them, but speak to them generous words.

And droop the wing of humility to them, out of compassion, and say, Lord, have mercy on them both even as they nursed me when I was little. XVII: 24, 25.

Verily the watseful are brothers of the devils, and the devil is to his Lord ungrateful. XVII: 29.

And walk not on the earth proudly; surely thou can'st not cleave the earth, nor reach to the mountains in height, all that is evil to thy Lord, an abomination! XVII: 39, 40.

And never say, thou of a thing, verily I will do that to-morrow, without Insha Allah *i. e.*. "If Allah please".

XVIII: 23.

And let not those who are blessed among you and have means swear that they will not give to those of kin and the poor and those who have fled in the way of Allah but let them pardon and pass over. Do not ye like that Allah should pardon you? And Allah is Forgiving Merciful. XXIV: 22.

Happy are the believers, who in their prayers are humble, and who from vain talk do turn aside, and who in alms giving are active, and who their modesty preserve, unless with their wives or whom their right hands possess for they are unblamable, but whoso desires beyond that, surely these are the transgressors, and who their trusts and covenant tend well, and who keep them strictly to their prayers. These are the heirs, who shall inherit Paradise, and these shall be therein for ever. XXIII: 1 to 11.

O ye who believe, enter not any houses other than your houses, until ye have asked leave, and saluted the people thereof that is better for you, that ye may remember, and if ye find no one therein, enter not them until leave is given you; and if it be said to you, Go ye back, do you go back; it is purer for you and Allah of what ye do does know.

There is no crime against you, that ye enter houses not inhabited, wherein is provision for you ; Allah knows what ye show and what ye hide. XXIV : 27, 28, 29.

Say to the faithful who believe, that they restrain their eyes, and preserve their modesty ; that is purer for them ; verily Allah is informed of what they do. XXIV : 30.

And the poets the erring follow them. Dost thou not see how they wander distraught in every valley. And that they say what they do not ? XXVI : 223 to 225.

And whoso strives, strives only for himself verily, Allah is surely independent of the worlds. XXIX : 5.

And WE have enjoined on men goodness to his parents ; and they strive with thee that thou join with ME what thou hast no knowledge of, then obey not them, to ME is your return and I will tell you what you have done. XXIX : 7.

Disorder has appeared in the land and in the sea for what men's hands have earned, that it might make them taste something of what they have done, that they might turn back. XXX : 40.

And no soul knows what it shall earn on the morrow, and no soul knows in what land it shall die. XXXI : 34.

And it is not for a believing man or a believing woman, when Allah and His Hpostle have decided an affair, to have the choice in their affair : and whoso rebels against Allah and His Apostle, he has erred with a manifest error.

And who sent from the heaven water by measure, and WE did quicken by it a dead soil! Thus shall ye be brought forth. XLIII: 10.

And WE created not the heavens and the earth and what is between them in sport. WE only created them in truth, but most of them do not understand. XLIV: 37, 38.

The believers are but brothers so make peace between your brothers; and fear Allah, that ye may have mercy. XLIX: 10.

O ye who believe take not to intimacy with others than yourselves: they will not fail to spoil you; they would fain ye come to trouble: already has hatred appeared out of their mouths, and what their breasts hide is greater still. Already have We made plain to you the signs if ye have sense. III: 114.

O ye who believe, let not one people laugh another people to scorn, it may be that they are better than themselves nor let women laugh other women to scorn it may be that they are better than themselves. Nor defame one another, nor call one another bad names, an ill name is wickedness after faith: and whoso repents not, these, they are the wrong doers.

O ye who believe, avoid frequent suspicions, verily some suspicions are a sin, and be not inquisitive; nor backbite each other; would one of you like to eat the flesh of his dead brother? Surely ye would abhor it. Then fear Allah; verily Allah is Relenting, Merciful. XLIX: 11, 12.

Verily secret societies are satanical. ( ).

The faithful are only those who believe in Allah and His Apostle, and then doubt not, but strive with their wealth and soul in the way of Allah;—these, yea they are the true. XLIX: 15.

Woe to those who stint the balance who when they measure against others, take the full.

But when they measure to them, or weigh to them, defraud!

What! Do not these think that they shall be raised again?
LXXXIII: 1 to 4.

The desire of increase occupies you.

Till ye come to the grave!

Ay! In the end ye shall know.

Again, ay! In the end ye shall know. CII: 1 to 4.

Traditions.

The Holy Prophet Mohammad, peace and blessings of Allah be on him says:—

Every human-being hath two inclinations-one prompting him to good and impelling him thereto, and the other prompting him to evil and thereto impelling him; but Divine assistance is nigh, and he who asketh the help of Allah in contending with the evil promptings of his own heart obtaineth it.

You will not enter into Paradise until you believe, and you will not complete your faith, till you love one another and that is to making a salam to friends and strangers. Shake hands to remove hatred.

He who knoweth his own self, knoweth Allah.

Allah hath not created anything better than reason or anything more perfect, or more beautiful than reason; the benefits which Allah giveth are on its account; and understanding is by it are rewards and punishments.

Actions will be judged according to intention.

Verily, a man hath performed prayers, fasts, charity, pilgrimage and all other good works; but he will not be rewarded but by the proportion of his sense.

The best of good acts in Allah's sight is that which is constantly attended to although in a small degree.

There is no monasticism in Islam.

Monopoly is unlawful in Islam.

Verily the best of Allah's servants are just and learned kings; and verily the worst are bad and ignorant kings.

When you speak, speak the truth; perform when you promise; discharge your trust; commit not fornication; be chaste; have no impure desires; withhold your hands from striking, and from taking that which is unlawful and bad. The best of Allah's servants are those who, when seen, remind of Allah; and the worst of Allah's servants are those who carry tales about, to do mischief and separate friends, and seek for the defects of people.

Listen and obey even if a negro with a head covered with abcesses is put in authority over you.

The most excellent Jehad (Religious War) is that for the conquest of self.

Two draughts are more acceptable to Allah than all other ones; the one is that of anger swallowed with calmness and the other that of calamity borne with patience.

He who fears Allah is afraid of none but he who fears others than Allah is made to fear every one.

If you put your whole trust in Allah as you ought, He most certainly will give you sustenance as He doth the birds; they come out hungry in the morning, but return full to their nests.

It is better to sit alone than in company with the bad and it is better to sit with the good than alone. And it is better to speak words to a seeker of knowledge than to remain silent, and silence is better than bad words.

Allah is not merciful to him who is not so to mankind.

The pious are impatient to visit their Creator, Who is none the less inclined to receive them.

Allah none the less dislikes to visit one who disdains to visit Him.

There are two benefits, of which the generality of men are losers, and which do not know the value of; one health, the other leisure.

The Garden is nearer you than the thongs of your sandals, and the Fire likewise.

The mouth and the private parts bring people into Hell-fire more.

Whoever visiteth a sick person, an angel calleth from heaven "Be happy in the world, and happy be your walking, and take you a habitation in paradise."

Whoever visiteth a sick person always entereth into and swims in a sea of mercy until he sitteth down; and when he sitteth, he is drowned therein.

When you go to visit the sick, comfort his grief, and say, "You will get well and live long," because this saying will not prevent what is predestined, but it will solace his soul.

Whoever believeth in Allah and the Hereafter must respect his guest; and whoever believeth in Allah and the Hereafter, not incommode his neighbours; and a believer must speak only good words, otherwise remain silent.

A man who worships Allah a great deal but is abusive to his neighbours, Allah cares not about his worship.

To abuse a Muslim is disobedience towards Allah, and to fight with one is infidelity.

Every one who calls a Muslim infidel it will return upon him.

A man who worships little and gives but little in alms, but tries to do good to his neighbours is one of the Allah's best creatures.

It is of my ways that a man shall come out with his guest to the door of his house.

Whoever believes in Allah and the last day should honor his guest, a guest should be specially treated for a day and a night, he should be entertained for three days and what is spent after this is charity. It is not lawful for a guest to inconvenience his host by his long stay.

One who feeds his brother belly fully and gives him to drink sufficient to quench his thirst shall be as distant from Hell as seven ditches all put together.

When victuals are placed, no man must stand up till it be taken away; nor must one man leave off eating before the rest; and if he doeth, he must make an apology.

Asma, 'daughter of Yazid, said' Victuals were brought to the Holy Prophet and he put them before some of us women who were present, and said, 'Eat ye'. But notwithstanding we were hungry we said, 'We have no inclination.' He said, 'O women! do not mix hunger with lies'.

He who wisheth to enter Paradise, at the best door must please his father and mother.

A man is bound to do good to his parents, although they may have injured him.

The duty of a junior to a senior brother is as that of a child to its father.

Do not let children out at sunset.

To feed the wayfarer is charitable.

The exercise of religious duties will not atone for the fault of an abusive tongue.

A pious believer stands aloof from bitter reproaching, cursing and addressing in abusive language.

Do not envy nor be angry with one another but become like brothers for the sake of Allah.

Keep yourselves far from envy; because it eateth up and taketh away good actions, like fire eateth up and burneth wood.

Whoever suppresseth his anger, when he hath in his power to show it. Allah will give him a great reward.

May Allah fill the heart of that person who suppresseth his anger with safety and faith.

It is not permissible to a Muslim to cease speaking to his brother for longer than three days *i.e.*, he must resume speaking to him within three days.

No father has given his children anything better than good manners.

To treat children affectionately and kiss them are charitable acts.

The worst man in the eyes of Allah is the one whose harsh language goes so far as to estrange people from associating with him.

Strong is not he who overthrows his opponent in a wrestling match, but strong is he who controls himself at the time of anger.

"That person will not enter Paradise who hath one atom of pride in his heart." A man present said, "Verily, a man is fond of having good clothes, and good shoes". The Holy Prophet peace and blessings of Allah be on him said "Allah is beauty and delighteth in the beautiful; and pride is holding man in contempt."

A proud man is he who does not yield to a right point and finds faults with others.

That person is not a perfect Muslim who eats fully and leaves his neighbours hungry.

Be on your guard against suspicion for suspicion is the greatest falsehood. And do not try to obtain information about others, nor bear malice or hatred against one another nor desert your friends and allies in difficulties and be servants of Allah and brothers to one another and it is not lawful for a muslim to break off his relations with his brothers for more than three days.

A son who is disobedient to his parents in their life time, is reckoned as obedient if he repents and prays for their welfare after their death.

"Son, if you are able, keep your heart from morning till night and from night till morning, free from malice towards anyone;" then he said "Oh! my son, this is one of my laws, and he who loveth my laws verily loveth me."

Whenever a man imputes to another a moral or a spiritual fault which does not in fact exist (*i.e.*, when the moral is by way of abuse or defamation) the same fault will manifest itself in the man who has made imputation.

A slanderer and backbiter shall be shut out from Paradise. The best atonement you can make for backbiting is immediately to ask pardon of him whom you have injured and to say "O Lord, pardon me for what I have done" and to determine not to do so again.

Merchants of veracity and honesty will be raised up, on the Day of Resurrection with the Prophets, the True, the Martyrs.

The bringers of grain to the city to sell at a cheap rate gain immense advantage by it, and whoso, keepeth back grain in order to sell at a high rate is cursed.

Keep far from swearing in selling.

Give the labourer his wages before his perspiration be dry.

If a man fails to pay full wages to a labourer I shall see him on behalf of the latter on the Day of Judgment.

Muslims do not enter into Paradise and do not reach the virtuous until they shall have discharged their debts.

Verily the greatest of faults before Allah after great crimes, is a man dying in debt, and not leave anything to discharge it.

The Paradise is gained by overcoming passions, while submission to them sends one to Hell.

One cannot be perfect in faith and piety until he likes for his brother what he likes for himself and until he shuns falsehood in joking even.

Verily Allah loveth a Muslim who is poor, with a family, and withholdeth himself from the unlawful and begging.

Wealth properly employed is a blessing; a man may lawfully endeavour to increase it by honest means.

My Cherisher hath ordered me nine things; 1. To reverence Him externally and internally; 2. to speak true and with propriety in prosperity and adversity; 3. moderation in affluence and poverty; 4. to benefit my relations and kindred who do not benefit me; 5. to give alms to him who refuseth me; 6. to forgive him who injureth me; 7. that my silence should be attaining knowledge of Allah; 8. that when I speak, I should mention Him; 9. that when I look on Allah's creatures it should be as an example for them: and Allah hath ordered me to direct in what is lawful.

For him that has gone to the relief of the oppressed, Allah has written seventy three pardons.

Muslims are brothers in religion and they must not oppress one another, nor abandon assisting each other, nor hold one another in contempt. The seat of righteousness is the heart; therefore that heart which is righteous, does not hold a Muslim in contempt; and all the things of one Muslim are unlawful to another; his blood, property and reputation.

Whoever looks into a letter of his brother without his permission looks into fire as it were.

A believer is not stung twice from the same hole.

Every child is born with a disposition towards the natural religion (Islam). It is the parents who make it a Jew, a Christian or a Magian.

It was said to the Holy Prophet, peace and blessings of Allah be on him O Messenger of Allah! "Curse the infidels" He replied I am not sent for this; nor was I sent but as a mercy to the mankind.

Abu Suffian relates that Heraclius the Emperor asked him about the teaching of Prophet Muhammad (peace and blessings of Allah be on him) and he replied. "Worship God Alone, never associate anything else with God; give up everything bad that your forefathers did, offer prayers, speak truth, be charitable to the poor, be righteous, and do good to your relations."

Ye followers of Muhammad, I swear by the Lord, if ye did but know of the future state, verily ye would laugh little and cry much.

He who would like to judge how much Allah is pleased with him, must judge in his own mind how much pleased he is with Allah.

Slavery.

The Holy Prophet Mohammad peace and blessings of Allah be on him says:—

Whoever is the cause of separation between mother and child, by selling or giving, Allah will separate him from his friends on the Day of Resurrection.

It is incumbent upon the masters of slaves to find them in victuals and clothes.

Give them to eat what you eat and to wear what you wear.

Train them and better their training. Keep them like brothers.

Forgive thy slaves seventy times every day if thou desirest to be rewarded with a good reward for what thou doest.

He who beats his slave without fault or slaps him on the face, his atonement for this is freeing him.

A man who behaves ill to his slave will not enter into Paradise.

No body should call them my slave or my maid but should call them my son or my daughter.

Take him behind thee on thy breast, O servant of Allah verily he is thy brother and his soul is like thy soul.

Verily your brethren are your slaves; Allah has placed them under you, whoever then has his brother under him, he should feed him with food of which he eats, and clothe him with such clothing as he wears. And do not impose upon them a duty which it is beyond their power to perform, or if you command them to do what they are unable to do, then assist them in that affair.

Extract not such labour from them as may tire them, and if it is unavoidable you should join them in the work.

(These advices were practically followed to their highest sense, so much that Fatima, the Holy Prophet's beloved daughter, peace be on her used to grind corn with her handmaid and Umar the second Khalif peace be on him, used to ride his camel in turn with his slave when journeying.)

A companion of the Holy Prophet relates that they were seven brothers and owned a slave. Their youngest brother gave a blow to the slave. When the matter reached the ears of the Holy Prophet (on whom be peace and the blessings of Allah) he directed that the slave should be set at liberty.

Another companion relates "I was once about to beat a slave when I heard a voice behind me, which I could not identify. Then I saw the Holy Prophet (on whom be peace and the blessings of Allah) coming towards me and exclaiming "O Abu Masood, Allah has more power over thee than thou hast over thy slave." The whip thereupon fell from my hand out of fear and I said "O Prophet of Allah, I set this slave free in the name of Allah." The Holy Prophet replied. "It is well, for if thou hadst not set him free, the fire would have scorched thy face."

The best charity is asking grace for another, by which a slave be freed from being killed, punished or from bondage.

When the slave gives his master good advice or counsel and is sincere in worshipping Allah, he has a double reward.

If a man has a slave girl in his possession, and he instructs her on polite accomplishments and gives her a good education without inflicting any chastisement upon her, and then frees her, and marries her he shall be rewarded with a double reward.

I would have loved to live and die a slave.

Verily my friend Gabriel continued to enjoin on me kindness to slaves until I thought that people should never be taken as slaves.

Almighty Allah says that there are three sorts of men whose adversary He will be on the Day of Judgment, the man who makes an agreement on Allah's name and then breaks it, and the man who sells a freeman as a slave and appropriates his price, and the man who employs a labourer to do some work and when he has done it withholds payment of his wages.

No freeman henceforth is to be turned into a slave. The reduction of a freeman to slavery is tantamount to murder.

Allah will not accept the worship of a person who reduces a freeman to slavery and will seek redress against this wrong as His own on the Day of Judgment.

Religious Knowledge and Wisdom.

He gives wisdom to whom He pleases, and he who is given wisdom is given much good, but none consider except those who have hearts. II: 272.

And they who are given knowledge see that what is sent down to thee from the Lord is the truth and guides into the way of the Mighty, the Glorious. XXXIV: 6.

Only the learned among His servants fear Allah. XXXV: 25.

Shall he who is devout in the hours of the night, adoring and standing, dreading the Hereafter and hoping for the mercy of his Lord—Say, thou, shall they be equal who have knowledge and those who do not have knowledge? Only those consider who have hearts. XXXIX: 12.

Allah shall raise those who believe among you and those who are given knowledge, in rank; and Allah of ye do is informed. LVIII: 10.

Traditions.

The Holy Prophet Mohammed peace and blessings of Allah be on him says:—

Verily Allah shall raise for my followers at the beginning of every century a Reformer who shall revive the religion for them.

He dieth not who giveth life to learning.

Whoso honoureth the learned, honoureth me.

A word of wisdom is the lost thing of a believer and he must claim it wherever he finds it

Seek knowledge from the cradle to the grave.

The acquisition of knowledge is a duty incumbent on every Muslim, male and female.

One who acts according to the knowledge acquired by him, is granted by Allah an extra knowledge intuitively.

One learned man is harder on the devil, than a thousand ignorant worshippers. The desire of knowledge is a Divine Commandment for every Muslim: and to instruct in knowledge those who are unworthy of it is like putting pearls, jewels, and gold on the necks of swine.

Excessive knowledge is better than excessive praying and the support of religion is abstinence. It is better to teach knowledge one hour in the night, than to pray the whole night.

The time is near in which nothing will remain of Islam but its name, and of the Quran but its mere appearance, and the mosques of Muslims will be destitute of knowledge and worship; and the learned men will be the worst people under the heavens; and contention and strife will issue from them, and it will return upon themselves.

Whoever remembers forty of my sayings by heart concerning the religion of my followers, Allah will raise him as a theoligian and I shall be his intercessor and witness on the Day of Resurrection.

Convey to other persons none of my words except those which you know of surety, verily, he who purposely utters a falsehood concerning me should look for his abode in Hell.

The knowledge from which no benefit is derived is like a treasure from which no charity is bestowed in the way of Lord.

The calamity of knowledge is forgetfulness; and to lose knowledge is this, to speak of it to the unworthy.

Knowledge does not die out save when it is concealed.

Who are the learned? Those who practise what they know.

Whoever seeketh knowledge and findeth it, will get two rewards; one of them the reward for desiring it, and the other for obtaining it; therefore, even if he does not attain it, for him is one reward.

That person who shall die while he is studying knowledge in order to revive the knowledge of the religion—will be only one degree inferior to the Prophets.

That person who shall pursue the path of knowledge, Allah will direct him to the path of Paradise; Verily the superiority of a learned believer over an ignorant worshipper is like that of the full moon over all the stars.

The ink of the scholar is more holy than the blood of the martyr.

He who leaveth home in search of knowledge walketh in the path of Allah.

Seek knowledge even if it be in China.

To the student who goes forth in quest of knowledge, Allah will allot a high place in the mansions of bliss; every step he takes is blessed, and every lesson he receives has its reward.

Preserve knowledge to posterity by writing it.

One who directeth to a goodness, his reward is equal to that of its doer.

Acquire knowledge. It enableth its possessor to distinguish right from wrong; it lighteth the way to heaven; it is our friend in the desert, our society in solitude, our companion when friendless it guideth us to happiness; it sustaineth us in misery; It is an ornament amongst friends and an armour against enemies.

The Almighty Allah declares that Islam is His perfect and chosen religion hence every one should accept it as the Universal Religion.

This day have I perfected your religion for you, and have completed My favours upon you and chosen for you the religion of Islam. V: 5.

Verily the true religion in the sight of Allah is Islam. III: 17.

And truly this your religion is the one religion; and I am your Lord: therefore fear Me. XXIII: 54.

O ye believe! Enter into Islam wholly and follow not the steps of the devil, verily he is your declared enemy. II: 204.

Other than Allah's religion do they seek when to Him submits whoso is in the Heavens and the earth willingly or of force and to Him they shall be returned?

Say: We believe in Allah and what has been sent down to us and what was sent down to Abraham and Ismail and Issac and Jacob and the tribes and in what was given to Moses and Jesus and the Prophets from their Lord. We make no distinction between any of them, and we are to Him Muslims. (*i.e.*, we are wholly resigned unto Him) *And he who seeks other than Islam for a religion it shall not be accepted from him, and in the Hereafter he shall be among the lost.* *III: 84, 85.*

And whoso accepts Islam with his face to Allah, and is a doer of good, then has he caught hold of the firm handle and to Allah is the end of affairs. XXXI: 21.

Abraham was neither Jew nor Christian; but he was sound in the faith, a Muslim; and he was not of the polytheists.
III: 60.

Verily for you is in the Apostle of Allah an excellent example to follow. XXX: 21.

Say; Verily my Lord has guided me into the straight path the standard religion, the creed of Abraham, the sound in faith and he was not of the polytheists.

Say; Verily my prayers and my devotion, and my life and my death, are unto Allah, the Lord of the Worlds. This am I commanded, and I am the first of the Muslims.
VI: 162, 163.

Say if ye love Allah, then follow me; Allah will love you and forgive your sins, for Allah is Forgiving Merciful.
III: 29.

This is my path, and it is the right one; therefore follow me and do not follow any other path, otherwise it shall certainly separate you from His path. This is what He enjoins you that ye may fear Him. VI: 154.

Mahommad peace and blessings of Allah be on him is the Prophet of Allah for all the Nations of the World.

And We have sent thee to mankind as an Apostle and Allah is the sufficient witness. IV: 81.

Say: What thing is the greatest in bearing witness? Say: Allah is witness between me and you; and this Quran has been revealed to me that I should warn you by it and all whom it shall reach. VI: 19.

Say O ye people, I am the Apostle of Allah to you all.
VII: 156.

It is He who has sent His Apostle with the guidance and the religion of truth, that He may make it victorious over all the religions, although the polytheists be averse thereto.
IX: 33.

Thou art only a Warner, and a Director unto every nation. XII: 8.

And We have not sent thee but as a Mercy to the Worlds. XXI: 107.

Blessed be He who has revealed the Distinction (Quran) to His servant, that to the Worlds he may be a Warner.
XXV: 1.

Mohammad is not the father of any man among you, but he is the Apostle of Allah, and the Seal of the prophets. Allah everything doth know. XXXIII: 40.

And We have not sent thee but to mankind generally as a Bearer of glad tidings and Warner, but most men know not. XXXIV: 27.

He it is who has sent His Apostle with the guidance and the religion of truth, that He may exalt it above all the religions, and enough is Allah as a witness. XLVIII: 28.

Traditions.

The Holy Prophet Mohammad peace and blessings of Allah be on him says:—

"I am sent for the whole world while previous Prophets were sent to particular tribes." (Masnad of Islam Ahmed Hambal).

Bible.

Jesus, son of Mary peace and blessings of Allah be on him says:—

"I am not sent but unto the lost sheep of the House of Israel." Matt. 15, 24.

"Go not into the way of Gentiles and enter not into any city of the samaritans, but go rather to the lost sheep of the House of Israel."

"I have yet many things to say unto you, but ye cannot bear now. Howbeit when the spirit of Truth is come, he will guide you unto all truth, for he shall not speak of himself but whatsoever he shall hear that shall he speak.

St. John. 16, 12, 13.

"For we know in a part and we prophecy in part. But when that which is *Perfect* is come then that which is in part shall be done away." Corinthians 13, 1—10.

The Holy Quran refutes the Accusations of the Jews against Jesus, son of Mary and his mother Peace be on them.

When the Angels said, O Mary, verily Allah gives thee the glad tidings of a Word from Him—his name shall be Christ Jesus son of Mary honorable in this world and the Hereafter. and one of those who have near access to Him. And He shall speak to men in the cradle and when grown up, and shall be one of the righteous. She said "How O my Lord! shall I have a son, when no man has touched me? He said "Thus Allah creates what He pleases; when He decrees an affair, He only says 'Be' and it is." And He will teach him the Book, and the wisdom, and the Law, and the Evangel, and he shall be an Apostle to the children of Israel.

III: 40 to 43.

And for their infidelity, and their having spoken against Mary, a grievous calumny, and their saying We have killed the Messiah, Jesus son of Mary, the Apostle of Allah; but they have neither killed him nor crucified him but they have been put to doubts, and verily those who differed about it, were certainly in doubt as to this they had no sure knowledge thereof, but followed an opinion; but certainly they have not killed him but Allah extolled him to Himself. And Allah is Mighty and Wise. And there is none of the men of scriptures but he shall believe in him before his death and on the Day of Resurrection he shall be a witness against them.

IV: 155, 156, 157.

According to the Jewish belief Jesus was an illegitimate son of Mary, and an impostor and false prophet hence he was killed on the cross, and became an accursed of God. The Christians' belief is that he was God or the son of God and he killed himself on the cross for the atonement of their sins.

But according to the Old and New Testaments the sign of a false prophet is that he will be killed and "He that is killed is accursed of God." Deut. XXI: 23.

"Any prophet who shows miracles, and makes prophecies but invites to such gods that were unknown before is a false prophet and shall be killed. Deut. XIII: 1 to 5.

The Holy Quran has refuted the false accusations, hurled against Jesus and his mother peace be on them and declared that Jesus was one of Allah's most honorable apostles and his mother was one of the most virtuous women. Hence millions of Muslims are bound to respect them accordingly, nay they have to make it their duty to refute the false accusation wherever occasion requires, yet the Christians disbelieve the Holy Quran and the Holy Prophet of Islam, peace and blessings of God be on him, nay they say it is nothing but a fabrication.

May God open their eyes and enable them to see and understand the truth.

Traditions.

When a Jew is expiring, the angels strike him on the head and neck and say, O thou enemy of God, Jesus was sent as a prophet unto thee and thou didst not believe in him. He answers, I now believe him to be the servant of God. And to a dying Christian they say, Jesus was sent as a Prophet unto thee and thou hast imagined him to be God, or the Son of God; whereupon he believes him to be the servant of God and His Apostle.

The Holy Quran refutes the false beliefs of the Christians concerning the Divinity, Trinity and Sonship of Jesus son of Mary, peace be on him.

Verily the Messiah Jesus son of Mary is only an Apostle of Allah, and His Word that He inspired unto Mary, and a spirit from Him. Believe therefore in Allah and His apostles and say not, "Thee" (Trinity) Forbear! It is better for you. Allah is only one Allah! Far be it from His Glory that He should have a son! His is what is in the Heavens, and what is in the Earth! And Allah is the sufficient Guardian.

The Messiah can never disdain to be a servant of Allah, and the angels that approach near unto Him. IV: 169, 170,

Infidels now are they who say "Allah is the Messiah, son of Mary," since the Messiah said O Children of Israel worship Allah my Lord and your Lord. Verily, whoso joins (anything) with Allah, Allah has forbidden him the Paradise, and his abode is the Fire, and there is not for the wrong doers any helper.

They surely are infidels who say "Allah is the third of three" for there is no deity but one Allah, and if they refrain not from what they say a grievous chastisement shall light on such of them as are infidels.

Will they not therefore, be turned unto Allah, and ask pardon of Him? Since Allah is Forgiving Merciful.

V: 76 to 78.

Verily the likeness of Jesus with Allah is as the likeness of Adam; He created him to dust, then said to him. Be; and he was. The truth of thy Lord, so be not thou of these who doubt. III: 52.

And that it may warn those who say, "Allah has begotten a Son." No knowledge of this have either they or their fathers.

A grievous saying to come out of their mouth. They speak no other than a lie. XVIII: 3, 4.

They say: "The Merciful has gotten offspring. Now have ye done a monstrous thing! Almost might the very heavens be rent there at and the earth cleave asunder and mountains fall down in fragments, that they ascribe a son to Allah when it beseemeth not the Merciful to beget a son. Verily there is none in the Heaven and in the Earth but shall approach the Merciful as a servant. XIX: 91 to 94.

And whoso from amongst them (the Prophets) says I am Allah besides Him, We will reward him with Hell. XXI: 29.

A few extracts from the old and the New Testaments regarding the oneness of God.

And God spake all these words saying.

"I *am* the Lord thy God which have brought thee, out of the land of Egypt, out of the house of bondage. Thou shalt have no other God before Me. Thou shalt not make unto thee a graven image, the likeness of any form that is in heaven above, or that is in the water under the earth. Thou shalt not bow down thy self unto them nor serve them: for I the Lord thy God am a jealous God. (Exodus 20: 1, 2, 3.)

"Hear O Israel, the Lord our God is one God."
(Deut 6: 4.)

"Before Me there was no God formed neither shall there be after Me." (Isaiah 43: 10.

"I *even* I am the Lord; and beside Me there is no Savior.'
(Isaiah 43: 11.)

"I *am* the Lord, your Holy *one* the Creator of Israel your King." (Isaiah 43: 15.)

"Thus saith the Lord the King of Israel. I am the first and the last, and beside Me there is no God." (Issiah 44: 6.)

"Is there a God beside Me? Yea there is no God; I know not any." (Isaiah 44: 8.)

"I *am* the Lord, there is *none else*, there is no God beside Me." (Isaiah 45: 5.)

"I am God and there is none else, there is none like Me." (Isaiah 46: 9.)

"And make no mention of the name of other Gods, neither let it be heard out of thy mouth." (Exodus 23: 13.)

"Turn ye not unto idols nor make to yourselves molten gods, I am the Lord your God." (Lev 19: 4.)

"Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone to bow down unto it." (Lev 26: 1.)

"Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them and quite break down their images." (Exod 23: 24.)

Thus said the Lord. the King of Israel, I am the first and I am the last, and beside Me there is no God. Is there a God beside Me? Yea there a God beside Me? Yea there is none."

"I am Alpha and Omega the beginning and the ending saith the Lord, which is and which was and which is to come, the Almighty." (Revelation 1: 8.)

"I am Alpha and Omega, the beginning and the end, the first and the last." (Revelation 22: 13.)

What does Jesus son of Mary peace be on him say about himself?

"The first of all the commandments is, hear O Israel, the Lord our God is one Lord." (Mark XII; 29.)

"And call no man your Father upon the earth for one is your Father, which is in heaven." (Matt. XXIII: 9.

"Thou shalt worship the Lord thy God, and Him only thou shalt serve." (Matt. IV: 10.)

"My Father is greater than I." (Jhon XIV: 28.)

"I do nothing of myself." (Jhon VIII: 28.)

"I cast out devils by the finger of God." (Luke XI: 20.)

"Why callest thou me good? There is none good but one, that is God." (Math. XIX: 16, 17.)

"If any one hear my words and believe not, I judge him not; for I came not to judge the world" (Jhon XII: 47.)

"Eli! Eli! Lama Sabachthani, *i.e.*, O God, O God, why hast Thou forsaken me." (Matt. XXVII: 46.)

"O my Father, if it be possible let this cup pass from me, nevertheless, not as I will but as Thou wilt."
(Matt. XXVI: 38, 39.)

And this is life eternal, that they might know Thee *the only True God* and Jesus Christ, *whom thou hast sent.* Thou
(John XVII: 3.

"I thank Thee, O Father, that Thou hast heard me and I know that Thou hearest me always; but because of the people which stand by I said it that they may believe *that Thou hast sent me.*" (Jhon XI: 41, 42.)

"Foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." "Of myself I can do nothing, of that day and that hour knoweth no man...neither the son."

In face of such clear admissions on the part of Jesus son of Mary peace be on him it is really wonderful how the Christians dare to call him God and invent and impute to him such attributes which are quiet contrary to his words and teachings. It is all the more surprising that such an impossible belief can be entertained even for a moment in these times of enlightenment when education and common sense is the deciding factor in human affairs.

Jesus son of Mary peace be on him is spoken in the Bible as son of God but there is no peculiarity in this, as the Gracious God sometimes metaphorically uses such expressions *e. g.*, Adam son of God (Luke 3-38) Abraham the eldest son of God (Jeremia 9) Solomon son of God (Chron 22-9) all the apostles sons of God (John 3-2) all men sons of God (Math. 6-6, 18) Israel is my son, even my first born. (Ex 4: 22.)

Some of the Metaphorical verses revealed to the Holy Prophet Mohammad peace and blessings of ALLAH be on him.

And it was not ye who slew them, but Allah slew, them; and thou didst not cast (the gravels into their eyes) when thou didst cast, but Allah cast it. VIII: 17.

O ye who believe, answer Allah and His Apostle when he calls you to what gives you life; and know that Allah steps in between man and his heart, and that He—to Him shall ye be gathered. VIII: 24.

Verily those who swear allegiance to thee, they really swear allegiance to Allah the Hand of Allah is over their hands. XLVIII: 10.

Traditions.

The Holy Prophet Mohammad peace and blessings of Allah be on him says "Whoever has seen me, seen Allah."

Whoever makes himself humble for Allah's sake, Allah exalts him to the seventh Heaven by means of a chain.

The Holy Quran declares that Jesus son of Mary peace be on him is dead and refutes the false beliefs concerning his Personal Second Advent.

The Messiah, son of Mary is no other than an Apostle, certainly already have there passed away before him Apostles. V: 79.

(The above verse proves the death of all the Apostles before the Messiah, son of Mary peace be on them.)

Mohammad is no other than an Apostle certainly already have there passed away before him Apostles. III: 143.

(The above verse proves the death of all the Apostles including Jesus son of Mary who was the immediate predecessor of Mohammad peace be on them.)

On the earth shall you live and on the earth shall you die. VII: 23.

(The above verse proves that every man must live and die on the earth, and thus it refutes the false belief that Jesus, peace be on him is living on heavens for the past 1930 years.)

We gave them (prophets) not bodies which could dispense with food: and they were not to live for ever. XXI: 8.

(The above verse proves that every Prophet had a mortal body needing food for its support, and every one of them tasted of death. Therefore Jesus also must have had a body which stood in need of food and must have of course tasted of death).

Have we not made the earth to draw together to itself, the living and the dead? LXXVII: 25, 26.

(The above verse proves that all mortals living or dead, must remain on the earth and that the belief of the ascent of Jesus, son of Mary to the fourth Heaven is false.)

And those whom ye call on beside Allah create nothing but themselves are created. *Dead without life.* And they cannot perceive when they shall be raised. XVI: 20 to 22.

(The above verses conclusively prove that all those who are called on as deity beside Allah are dead without life, and the verses are specially applicable to Jesus son of Mary Peace be on him as he has been called on as a deity beside Allah by tens of millions of his followers throughout the world hence the Almighty Allah has classed him as one of those who are dead without life.)

And when Allah shall say (on the Judgment Day) O Jesus son of Mary didst thou say to men, Take me and my mother for two gods beside Allah? He shall say, Glory to Thee; It is not for me to say what I have no right to, If I had said it, Thou wouldst have known it; Thou knowest what is in me, but I know not what is in Thee; verily Thou art the Knower of secrets. I spoke not to them but what thou didst bid me. Serve Allah my Lord and your Lord; *and I was a witness of their actions as long as I was among them, but when Thou caused me to die. Thou wast the watcher over them; and Thou art the witness of all things.* *V: 116, 117.*

(The above verses not only prove the death of Jesus son of Mary peace be on him but also of his non-return to this world for a second time. Because if he was the same person who was to come to this world for a second time before the Judgment Day to break the cross, he could not remain ignorant of the errors that the Christians introduced after him into his religion and it is impossible that Jesus peace be on him a Prophet of Allah should speak such a plain lie in Divine presence on the Day of Judgment that he was not aware that the Christians had taken him and his mother for gods. Could a man who came back into the world and lived for 40 years and fought with the Christians say that he was not aware what belief the Christians held? *This verse strongly opposes his second coming to this world).*

Traditions.

1. Bukhari relates an authentic tradition of the Holy Prophet Mohammad Peace and blessings of Allah be on him which runs thus:—On the Day of Resurrection, some of my followers shall be brought to the left. I will say these are my companions. It will be replied, Thou knoweth not what innovations they introduced after thee. *Then I will utter the same words as the righteous servant Jesus son of Mary did "and I was a witness of their actions as long as I was among them, but when Thou caused me to die, Thou wast the watcher over them; and Thou art the witness of all things."*

2. Had Moses and Jesus been both alive, they could have no alternative but to follow me (see zurqani Vol. VI. Page 54.)

3. Jesus lived for 120 years (see Tarbani). Tabrani

4. No creature living to-day will be found alive a hundred years hence. (see Muslim).

Bible.

For as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be in the heart of the earth. (Mathews XII: 40.)

Jesus Christ Peace be with him did not die on the Cross: No Resurrection and no Ascension.

Evidences from Gospels.

(1) Jesus prophetically likens his own fate to that of Jonah (Matt. 12: 39, 40; Luke II: 29, 30.) But Jonah never did die in the whale's belly (or wherever he was), though he could not have been taken but for a dead man Jesus, therefore, prophesied that he would remain alive like Jonah. (2)

Jesus said that he had been sent to the lost sheep of the house of Israel (Matt. 15: 24), and that he had come *to seek and save* "that which was lost" (Luke. 19: 10.) It is certain that the Jews at Palestine did not represent more than two tribes of Israel and the other ten tribes had long before settled in the East. These were, therefore, properly the *lost* sheep and they were to be *sought* and *saved*. It was therefore, to these tribes that Jesus betook himself after the crisis of crucifixion. (3 The dream of Pilate's wife (Matt. 27: 19) was meant to save the life of Jesus. Why should the angel have appeared to the Magistrate's wife pleading for the safety of Jesus if it had not been God's will that he should be saved?. (4) The prayer of Jesus the night before his arrest affords another very strong evidence of his being taken down alive from the cross, for the prayer of a righteous man in distress and in affliction is never rejected by God. In fact Almighty God had promised to save him from the disgraceful death on the cross, and Jesus was referring to this promise when he cried "My God, My God, why hast Thou forsaken me?" (Matt. 27: 46). Heb. 5: 7, makes the matter still more clear, for there the acceptance of this prayer of Jesus is admitted in clear words: "When he had offered up prayers and supplications with strong crying and tears unto Him *that was able to save him from death, and was heard in that he feared.*" In fact, no clearer evidence than this is needed to show that Jesus, did not die on the cross. (5) Jesus remained on the cross for a few hours only, but death by crucifixion was always tardy. The two men crucified along with Jesus were still alive when taken down from the cross, and therefore Jesus could not have died soon. (6) The breaking of legs which was resorted to in the case of the other two criminals was dispensed with in the case of Jesus. (7) The side of Jesus being pierced, blood rushed out, and this was a certain sign of life. (8) Even Pilate did not believe that Jesus could die so soon. (Mark 15: 44). (9) Jesus was not buried like the other culprits, but was taken in charge by a wealthy disciple of his who lavished care upon him and put him in a spacious room, hewn in the side of a rock. (10) When the tomb was seen on the third day, the stone was found to have been removed from its mouth, which would not have been the case if there had been a supernatural rising. (11) Mary, when she saw him, supposed him to be the gardener. (John 20: 16.) which shows that Jesus had disguised himself as a gardener. Such disguise would not have been needed if Jesus had risen from the dead. (12) It was in the same body of flesh that the disciples saw Jesus, and the wounds were still there deep enough for a man to thrust his hand in, and he still felt hunger and ate as his disciples ate (Luke 24: 39—43). (13) Jesus undertook a journey to Galilee with two of his disciples walking side by side with him. It shows clearly that he was flying, as an ordinary man would have fled from the country where he was persecuted to some place of safety. If his object had been to rise to heaven, he would not have undertaken a journey to Galilee. (14) In all the post—crucifixion appearances, Jesus is found concealing and hiding himself as if he feared being discovered. *A risen Jesus should have made a public appearance and should not have shown any fear of being discovered by the persecuting Jews.*

The Tomb of Jesus Christ Peace be with Him.

The discovery of the tomb at Srinagar is an evidence showing that Jesus did not die on the cross. Several circumstances support this conclusion. (1) Oral testimony, based on tradition, of the people of Cashmere tells us that the tomb belongs to one who bore the name of Yus Asaf who was known as a Nabi (prophet) and as Shahzada (prince) who came to Cashmere from some country in the West some 1900 years ago. The tomb is also known as that of Nabi Sahib. (2) The Tarikh Azami an historical work written some two hundred years ago, says referring to this tomb on page 82:

"The tomb is generally known as that of a Prophet. He was a prince who came from a foreign land. He was perfect in his piety, righteousness and devotion. He was made a prophet by God and was engaged in preaching to the people of Cashmere. His name was Yus Asaf." (3) The Ikmal-ud-din, an Arabic work, a thousand years old, says: "He (Yus Asaf) wandered about in several lands and towns until he reached a land and lived and stayed therein until death overtook him." (4) Joseph Jacoba also states on the authority of a very old version of the story of Yus Asaf that (Joasaph) at last reached Cashmere and there died. (Barlaam and Josphat p. cv.)

There are many circumstances which identify Yus Asaf with Jesus. (a) There is conclusive testimony that he was a foreigner and not a resident of Cashmere or India. (b) He is universally known as a Nabi or a prophet among the Muslims, and therefore he cannot be a Muslim saint; for no Muslim saint has been called Nabi after the Holy Prophet. The word Nabi occurs only in two languages, viz: Arabic and Hebrew, and no Indian saint could be called a Nabi. But the only Nabi in Arabia was the Holy Prophet Mohammad, peace and blessings of Allah be on him and therefore Yus Asaf can only be a Hebrew Prophet. (c) The time which tradition and history ascribe to Yus Asaf is the time of the Prophet Jesus. (d) The name Yus is clearly the same as Yasa, the Hebrew original of the word Jesus. (e) It is even stated that Yus Asaf was an Israelite fugitive who came from Syria. It is easy to see that such a fugitive could be none but Jesus, for the time of the two is the same. Moreover the life of no other Israelite prophet is attended with the mysterious circumstances with which the life of Jesus is attended. (f) Besides being called a Nabi, Yus Asaf is called Shahzada or a prince, and this also identifies him with Jesus. (g) The Teachings of Yus Asaf have a striking resemblance with those of Jesus. Some of the parables in the two are quite identical. (h) Still more striking is the circumstance that prophet Yus Asaf gives the name of

Bushra (Hebrew and Arabic for Gospel) to the word he preached as in the following passage from the Ikmal-ud-Din: "Then he began to compare the tree to Bushra (Gospel) which he preached to the people, and he likened the spring of w ter to the wisdom and knowledge which he possessed, and the birds he compared to the people that swarmed round him and accepted his religion. The identity in parables and names of the books preached by Jesus and Yus Asaf clearly shows that Yus Asaf was no other than Jesus. (i) The book of Yus Asaf was translated into a'most all the European languages, and the Christian world has always held him in great honour. Even a Church was raised in honour of his name in Sicily. (j) Christian writers have tried to identify Yus Asaf with Budha, asserting that the word is a corruption of Budhisatva, which was first changed into Josaphat and then Yus Asaf. But the mere possibility of the corruption of one word into an entirely different word is no proof. Besides this, the remains of Yus Asaf lie at Srinagar while those of Budha have been discovered elsewhere, which conclusively shows that Buddha and Yus Asaf are two entirely different persons.

The Messiah promised to the Israelites was the Messiah of all the Israelite tribes, ten of which had settled in the East in Afghanistan and Cashmere. Therefore it was necessary that he should have gone to them. The following evidence supports the assertion that these two people represent the ten lost tribes of Israel. (1) The Afghans unanimously claim to be of an Israelite descent. Prejudice against the Jews is so strong that such a claim could never have been made if there had been no truth underneath it. They have also family genealogies through which they trace their descent to Israel. Nor is the claim a new one; it is as old as the race itself (2) In their physical features the Afghans and Cashmeries bear no resemblance to their neighbours, but their resemblance with the Jews is most striking. (3) In their dress, character and customs there is the same resemblance. (4) Some proper names among the Afghans and the Cashmeries are clearly of Israelite origin, such as the names of certain tribes of Afghans and the names of certain places in Cashmere. (5) The names of certain towns in Afghanistan and Cashmere are the very names which their cities, etc., bore in their ancient home. For instance, the modern name Kabul, Punach, Zailda, Himis, Gilgit, Laddakh, Leh, Suro, Suket, may be compared with Kabul, Phœnicia, Zidou, or Sidon, Hams, Golgotha, Laddak, Lehi, Shur, and Succoth, of Ancient Syria. (6) Eminent writers and travellers have borne testimony to the same effect.

Rational Refutation of the hypothesis of Jesus Christ rising bodily to Heaven and sitting on the Right Hand of God.

(From Encyclopedia Metropoliton.)

"Heaven the abode of happy spirits, is so called from a word that has been applied more universally to mean the whole firmament that is above the earth, and between the stars. It is derived from the verb 'heafian' to raise, whence our 'Heave'...It is not a material height designated by heaven, but an elevation to which the spirit is raised by 'love as hell is not a depth materially, but the spirits' 'baseness'. Jesus Christ said, "the kingdom of heaven is within you." "The interior in man is the 'high' in nature...A collection of the various descriptions of heaven by the saints of the Catholic Church and the mystics of all ages, would make an interesting chapter. Space not being allowed for this, we prefer to any separate instances the remarks of 'Bromley' on such visions in general. 'The fifth I shall observe is that the heavens which in the scriptures are said to open are not the external but internal spiritual heavens. Hence as a preparation for seeing visions, these heavens are sometimes first said to open, as Ezek I, 1.

"The heavens were opened, and I saw visions of God." These were not the outward heavens, for to what purpose should they open as apraeludium to visions... These, I say, were internal spiritual heavens, only discernable with the inward eye of the soul, for otherwise the Jews (Acts VIII: 5, 6) might have seen the heavens open as well as St. Stephen, and Christ standing on the right hand of God, but they saw nothing, and his declaring what he beheld hastened their executing him, hence assuredly these were not the outward heavens he saw opened, nor the outward eyes with which he saw Christ glorified as in a place beyond the stars, but the heavens of angels and spirits. . . Now, if this were not so, and the third heavens were above the stars only, and not everywhere in their own principle, Christ was not then in heaven when He appeared to Paul (Acts IX) in his way toward Damascus; and in the temple (Acts XXII, 17, 18) where Paul saw him and heard him speak; and when he stood by him in the night (Acts XXIII, 1) comforting him; and when he showed himself to John in brightness and splendour (Rev. 1, 9) whist he was in Patmos, at which time John fell at his feet as dead; but certainly at these times he was in heaven and the negative is very untrue, because contrary to the scripture (Acts III 21) where it speaks of Christ whom the heavens must receive till the time of restitution of all things; and against the constant purity of that article of the creed which affirms that He sitteth at the right hand of God."

Dead ones do not come back to this World for a second time.

Every soul shall taste death, and ye shall only be paid your reward on the Day of Resurrection. III: 182.

And a prohibition is laid on every population that We have destroyed: Verily they shall not return. XXI: 95.

Then verily after this ye shall die, Then verily on the Day of Judgment ye shall be raised. XXIII: 15, 16.

Behind them is a barrier, until the Day when they shall be raised again. XXII: 102.

Do they not see how many generations We have destroyed before them, that they do not return unto them.
XXXVI: 30, 31.

Traditions.

Jabir son of Abdullah narrates that The Holy Prophet peace and blessings of Allah be on him said "O Jabir, dost thou know that Allah raised thy father to life and said to him, O Abdullah, ask what thou likest best. He answered saying my Lord send me back to the world that I may become a martyr again in Thy way. Allah said, It is my unalterable decree that the dead shall not be sent a second time to the world." (This tradition has been mentioned by Ahmed Bin Humbal, 2. Abdullah Bin Hamid, 3. Abu Yala, 4. Shasi, 5. Tibarani, 6. Hakim, 7. Abu Naim, 8. Zarqani, 9. Tirmazi.)

Bukhari narrates a tradition from Anis Bin Malik that the Holy Prophet peace and blessings of Allah be on him said "There is none who may desire for a return to this world, but the martyr who is the only person who wisheth to return to this world for being slaughtered ten times, for he has witnessed the greatness of martyrdom."

Bible.

The Bible also denies the return of the dead to this world.

"As the cloud is consumed and vanisheth away so he that goeth down to the grave shall come up no more." (Job 7: 9).

"But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants. "Is the child dead?" And they said "He is dead" Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped: then he came to his own house; and when required, they set bread before him, and he did eat. Then said his servants unto him, what thing is this that thou hast done? Thou didst fast and weep, for the child while it was alive but when the child was dead, thou didst rise and eat bread. And he said, while the child was yet alive, I fasted and wept: for I said, who can tell whether God will be gracious to me, that the child may live? But now he is dead, whether should I fast? Can I bring him back again? *I will go to him, but he shall not return to me." (II Samuel 12: 13.)*

In spite of such clear commandments in all the respective scriptures the Jews believe that the prophet Elijah who is dead peace be on him has gone up to heavens bodily and he shall again in the same manner descend from heaven because they have a prophecy of his second advent. But the Divine interpretation of such a prophecy means an another person in spirit and power of the dead. And it was accordingly fulfilled in the person of Jhon the Baptist peace be on him. But the Jews refused to believe such an interpretation, while the Christian believed.

Again there is a similar prophecy of the second advent of the Messiah, son of Mary peace be on him. But the Christians refuse to believe such an interpretation and say that He did go up to Heavens bodily and in the same manner he shall descend from Heaven bodily. While Jesus clearly says "No one goes to Heaven but he that comes from Heaven." (St. Jhon III: 13.) Nay regarding his second advent he has clearly explained that he would not personally come back but some one else in his name as he says "I say unto you, ye shall not see me henceforth, till ye shall say, 'Blessed is he that cometh in the name of the Lord'." (Mathew XXIII: 39).

Alas, walking in the footsteps of Jews and the Christians, the majority of the Muslims also believe that the Messiah son of Mary has been taken up to Heavens bodily and he shall descend from Heaven in the same manner though the Holy

Quran clearly speaks of his death and also of his personal non-return to this world. Nay the Holy Prophet Mohammad, peace and blessings of Allah be on him, has given two different descriptions of the respective Messiahs and has clearly informed the Muslims that the Messiah who would appear in the last ages *would be from among themselves (i.e., Muslims) and he would also be their Spiritual Leader of the time* yet the Muslims persist in their wrong belief like the Jews and the Christians.

The Prophecies and Warnings concerning the Muslims inheriting the qualities of the Jews and Christians.

Has the time not come for the believers that their hearts be humbled down for the admonition of Allah and for the truth that has come down and that they do not become like the preceding men of scriptures, over whom a long time passed and their hearts become hardened and most of them are unfaithful.

Know that Allah quickens the earth after its death. We have clearly declared the signs to you that haply ye may understand. LVII: 16, 17.

Allah would not change a favour with which He has favoured a people unless they change what is in themselves, and for that Allah hears, knows. VIII: 55.

O Lord! Guide us on the right path. The path of those on whom Thou hast bestowed Thy blessings; not of those on whom Thy wrath has descended and those have gone astray. I: 6, 7.

(According to the Holy Quran and the Holy Prophet, peace and blessings of Allah be on him the people who have incurred the wrath of Allah are the Jews and the people who have gone astray are the Christians.)

Traditions.

The Holy Prophet Mohammad, peace and blessings of Allah be on him says:—

The Muslims shall follow the ways of the Jews and the Christians every inch in step so uniformly that if one has entered the hole of a mole, the other shall also enter it (Bukhari Muslim).

The Messenger of Allah repeated something of strife and said "It will appear at the time of knowledge leaving the world" I said "O Messenger of Allah, how will knowledge go from the world, since we read the Quran and teach it to our children and our children to theirs; and so on till the Last Day? He replied "O Zaid, I supposed you the most learned man of Medina, do the Jews and the Christians who read the Bible and the Evangel act on them?"

Non-believers amongst the Believers.

And of men are some who say we believe in Allah and in the Day of the Hereafter; but they are not believers. They seek to deceive Allah and those who believe; but they deceive only themselves and they do not perceive. II: 7, 8.

And they say, we believe in Allah and in the Apostle and we obey; then a party of them turns aside after that, and they are not believers. XXIV: 46.

The Almighty Allah declares that He has prescribed the same Religion of Unity to all the Nations of the World.

But the people through mutual jealousy divided themselves into sects and shall be punished for splitting up His Religion.

He has made plain to you of the religion which He enjoined upon Noah and that which WE have revealed to thee, and that which He enjoined upon Abraham and Moses and Jesus (saying) "Observe this faith and be not divided into sects therein" It is grievous to the polytheists what thou dost call them to.

Allah chooses for Himself whom He pleases, and guides to Himself who turns repentant. And they did not divide into sects but out of mutual jealousy after the knowledge had reached them.

And had not a decree from thy Lord gone forth (respiting them) to a prefixed time, there had atonce been a decision between them. XLII: 11, 12, 13, 14.

And verily this Religion of yours is one religion and I am your Lord; so fear Me.

But they have cut up their affair among themselves into sects; every sect in what they have do rejoice.

Therefore leave them till a certain time in their depths of error. XXIII: 54, 55, 56.

And hold the Rope of Allah firmly all together and be not divided, and remember the grace of Allah upon you, when ye were enemies and He united your hearts. Thus by His grace ye became brothers.

And when ye were on the brink of the pit of fire. He rescued you from it. Thus Allah makes clear to you His signs that ye may be guided.

And let there be of you a people who call to the good, and bid what is just and forbid what is wrong,—and these, they shall be happy.

And be ye not like those who are divided and disagree after the clear proofs have come to them; and these for them is a terrible chastisement. III: 98, 99, 100, 101.

Verily those who split up their religion and become sects, have thou nothing to do with them; their affair is only with Allah hereafter He shall tell them what they have done.

VI: 160.

And We will certainly take forth from all sects those of whom who have been stoutest in rebellion against the Merciful. And certainly We best know which of them are the foremost to be burned therein. XIX: 70, 71.

Traditions.

The Holy Prophet Mohammad peace and blessings of Allah be on him says:—

Verily the children of Israel separated into 72 sects and mine will be divided into 73. Every one of them shall perish except one class. The hearers asked "Which is that one" The Religion which is professed by me and my companions.

Alas! In spite of such clear warning the Muslims have divided themselves into various sects and every sect is a witness to the fulfilment of this Prophecy.

In order to invite the divided Muslims into true Islam the Holy Prophet peace and blessings of Allah be on him said: *Verily Allah shall raise for my followers in the beginning of every century a man who shall revive their religion for them.*"

This prophecy is also one of the standing miracles of the Holy Prophet peace and blessings of Allah be on him as it stands true in every age since the past 1300 years and shall remain in force till the Judgment Day.

This is one of the most notable distinction between Islam and other religions, as such Heavenly assistance has never been vouchsafed to any other religion since the time Islam was established. Hence there never appears any Inspired Messenger in any of the religions to revive their religions which conclusively proves that now Islam is the only living religion to be accepted and followed by all the Peoples of the World.

For the Muslims every new century is the inauguration of a new era. But whenever the prophesied person appears amongst them though exactly at the appointed time and puts forward his claim of his being the Spiritual Leader of the age almost all the men especially the so called Molvies of every sect strongly oppose him owing to their being sunk in wrong beliefs and customs. But the holy man who is raised amongst them is not an ordinary one but he is a Divine Messenger as the wording of the prophecy clearly shows that he is specially deputed by the Almighty Allah for the revival of His chosen religion prescribed for all the men on earth, hence he has the Divine assistance by the side of him and therefore he gradually overcomes all the difficulties and the light of truth of his claims and teachings pierces in the heart of every Godfearing soul and like a magnet he succeeds in drawing the righteous Muslims scattered in different sects to his side and thus a true sect of Islam is re-established in the beginning of every century.

Blessed is he who believes in him but he who opposes or disbelievers him fights with Allah and proves himself to be an enemy of Islam because he rejects one of the most essential point on which the truth of Islam rests, a peculiarity which none of the religions on earth possess.

The Divine Messenger raised according to the said prophecy in the begginning of this (the fourteenth) century of Hejira is Hazrat Mirza Ghulam Ahmad of Qadian, beside him there is none in the world who has claimed and proved to be the Spiritual Leader or the Divine Messenger raised under the authority of the said prophecy.

Every Muslim must recognise and obey the Spiritual Leader of the time.

Allah promises those who believe from among you and act righteously that He shall certainly make them Khalifas (Successors) in the earth as He made those Khalifas who preceded them and He shall certainly establish for them their religion which He has chosen for them and shall certainly give them security in exchange after their fears; they shall worship Me not joining anything with Me, and whoso disbelieves after that, they are the wicked. XXIV: 54.

Verily We have sent down the Reminder and We will certainly guard the same. XV: 9.

O ye who believe, fear Allah and seek *a means* of approaching unto Him and strive in His way, that ye may prosper. V: 35.

Verily Allah loves those who strive in His way in ranks as if they were a firm and compact wall. LXI: 4.

O ye who believe, obey Allah and obey the Apostle, and those in authority amongst you. IV: 59.

(Remember) The Day (*i.e.*, on the Judgment Day) We will call men with their Imams (*i.e.*, Spiritual Leaders) and whoso is given his book into his right hand these shall read their book (with pleasure) and shall not be wronged a straw. And he who has been blind here shall be blind in the Hereafter, and err more from the way. XVII: 73, 74.

And We appointed Imams (Spiritual Leaders) from among them who guided at Our command, since they per-

severed with patience and in Our signs did believe.
XXXII: 24.

Know that Allah quickens the earth after its death. We have clearly declared the signs to you that haply ye may understand. LVII: 16, 17.

Traditions.

The Holy Prophet Mohammad, peace and blessings of Allah be on him says:—

Verily Allah shall raise for my followers in the beginning of every century a man who shall revive their religion for them

He who dies without recognising the Spiritual Leader of the time (*i.e.*, Imam-e-Zaman) certainly perishes in a death of ignorance.

The man who died without the Spiritual Leader certainly perished in ignorance and he who refused to obey him shall have no argument (for his salvation) on the Judgment Day.

Allah says, whoso is an enemy to my friend, I announce a war unto him. (Bukhari.)

I admonish you to fear Allah, and yield obedience to my successors, although he may be a black slave, for this reason that those amongst you who may live after me will see great schisms. Therefore hold fast my ways and those of my successors, who may be directors in the straight path, having found it themselves; and ardently seize my laws and be firm thereto.

Allah's hand is with the congregation.

The Almighty Allah promises to raise His Messengers for the People from among themselves (not from Heaven.)

O Children of Adam! Verily there shall come to you Apostles *from among yourselves* narrating to you My signs. VII: 34.

O Company of jinn and men, did there not come to you Apostles *from among yourselves* relating to you My signs and warning you of the meeting of this your Day? VI: 130.

Do ye wonder that there has come to you an Admonition from your Lord by a man *from among yourselves*, that he may warn you and that ye may have mercy? VII: 62.

And We sent amongst them Apostles *from amongst themselves* (saying) serve Allah there is not for you a deity beside Him, will you not then fear? XXIII: 33.

Allah promises those who believe *from among you* and act righteously that He shall certainly make them Khalifas (Spiritual Successors) in the earth as He made those Khalifas who preceded them. XXIV: 55.

Ay! They wonder that there has come to them a Warner *from among themselves* and the disbelievers say 'This is a thing marvellous !.' L: 2.

And those who disbelieve shall be driven to Hell in troops until when they come to it, the doors shall be opened and its keepers shall say to them "Did not there come to you Apostles *from amongst you* to recite to you the signs of your Lord to warn you of this Day?" XXXIX: 71.

Tradition.

The Holy Prophet Mohammad, peace and blessings of Allah be on him says:—

How shall you be, when there shall appear among you *(i.e. among Muslims)* Jesus son of Mary, and *he shall be an Imam of yours* **from amongst you.** (Bukhari Muslim.)

(Notwithstanding such clear Commandments the present generation expect the Promised Messiah from Heaven though they are fully aware of the fate of the Jews who had the same wrong belief that the Promised Elijah would descend for them from Heaven, when it is an established Law and unalterable decree of God to raise His Messengers from among the people themselves and He has also clearly warned that "Thou shalt not find in the course of Allah any change." XXXV: 42. As in the previous case the interpretation of the prophecy concerning the second advent of Elijah from Heaven was fulfilled by the appearance of another person in his spirit and power the same Divine Law holds good in the present case concerning the second advent of the Messiah.

But it is really wonderful how exactly the present generation also inherited the qualities of their predecessors in condemning the Prophesied Divine Messenger raised amongst themselves and insist that the Promised Messenger must descend for them from Heaven! May God have mercy on them and enable them to see their error.

It is the hereditary custom of the people of every age to disbelieve the Divine Messenger of the time whenever he is raised from amongst them.

"We have already sent Apostles before thee amongst ancient Nations and there came no Apostle to them but, they laughed him to scorn. XV: 10.

Nay, they, say, it is the medley of dreams; nay he has forged it, nay he is a poet, let him come to us with a sign as (the Prophets) of old were sent. None of the cities believed which We destroyed, will they then believe? XXI: 5, 6.

And if they call thee a liar already before them have the people of Noah, and Ad and Thamud called it a lie; and the people of Abraham and the people of Lot and the people of

Midian. Moses was also called a liar; but I bore long with the disbelievers, then seize on them, and what was the change! XXII: 43.

And when they see thee, they make a joke of thee (saying) Is it he whom Allah has sent as an Apostle? XXV: 41.

No admonition cometh them from the Merciful in a renewed form but they turn away therefrom and treat it as a lie. XXVI: 5.

And We have not sent to any city a Warner but the wealthy thereof said, verily we disbelieve in what you are sent with. XXXIV: 33.

And they marvel that there has come to them a Warner from among themselves and the infidels say "This is a sorcerer a liar." XXXVIII: 3.

O! The misery that lies on My servants! There comes not to them an Apostle but they laugh him to scorn.

Do not they see how many generations We have destroyed before them? XXXVI: 29, 30.

The people of Noah disbelieved before them and the confederates after them, and every Nation schemed against their Apostle to lay violent hold upon him and disputed with vain words to refute the truth.

Therefore did I lay violent hold on them; and how severe was My chastisement. And thus the sentence of thy Lord was justified against those who disbelieved—that they are the fellows of the Fire. XL: 5, 6.

So when there came to them their Apostles with evidences they exulted in what they had of knowledge, and there encompassed them what they did laugh at. XL: 83.

Thus We never sent before thee to a city a Warner, but said the affluent of them, verily we found our fathers practising a religion and verily in their footsteps we tread. XLIII: 23.

In like manner there came no Apostle to those who were before them, but they said "He is a sorcerer or a mad man." Have they made legacy to one another of this scoff?

LI: 52, 53.

And they said, mortal from among ourselves a single man, shall we follow him? Verily then surely in error and madness we will be!

Is the admonition revealed to him from amongst us? Nay he is an impostor and braggart.

To-morrow shall they know who is the impostor the braggart. LIV: 24 to 26.

Every one has to pass a trial of recognising the Divine Messenger of the time.

The Apostles We sent as Messengers of glad tidings and warnings, so that the people might not have an argument (of excuse) against Allah after the Apostles. IV: 163.

Verily We received the convenant of the Children of Israel and We sent to them Apostles; whenever an Apostle came to them with what their souls liked not, they accused some of imposture and intended to slay others. And they imagined that there will be no trial wherefore they became blind and deaf. V: 70, 71.

And We have already destroyed generations before you when they did wrong, and there came to them Apostles with evidences, and they would not believe. Thus reward We the criminal people.

Then We made you successors in the earth after them, that We may see how you act. X: 14, 15.

He (Pharoah) asked "But what is the condition of the past generations?" He (Moses peace be on him) replied "The knowledge thereof is with my Lord in the Book of decrees. My Lord erreth not, nor forgetteth". XX: 51, 52.

Do the people think that they shall be left alone on the saying "We believe" and they shall not be tried? When We did try those who preceded them. Therefore Allah will mark those who are sincere and mark the liars. XXIX: 1, 2.

Is it not an example to them, how many generations We have destroyed before them, in whose dwellings they do walk? Truly herein are signs; will they not then hear? XXXII: 26.

Traditions.

The Holy Prophet Muhammad, peace and blessings of Allah be on him says:—

Verily God shall raise for my followers at the beginning of every century a man who shall revive their religion for them.

He who dies without recognising the *Imam-e-Zaman* (*i.e.*, the Spiritual Leader of the time) certainly perishes in a death of ignorance.

The man who died without the Spiritual Leader certainly perished in ignorance, and he who refused to obey him shall have no argument (for his salvation) on the Judgment Day.

Four men will offer their excuses on the Day of Resurrection. Firstly the deaf who hears nothing. Secondly the insane, thirdly the old decrepit and fourthly the still-born.

The deaf will say my Lord Islam came and I heard nothing; the insane will say, Islam came and I was pelted by boys; the old person will say, Islam came and I understood nothing; the still-born will say my Lord no Apostle of Thine came to me. Allah will exact a contract of obedience from them and then order them to go to Hell. I swear by Him in whose hands is the life of Mohammad, if they had gone towards Hell, it might have become cold and peace for them.

(The Divine trial that rests on every non-Muslim is to relinquish his ancestral religion and accept the true religion of Islam in the same manner the Divine trial on every Muslim is to relinquish his ancestral sect and accept the true sect of Islam established by the Divine Messenger who is raised by God in the beginning of every century for the revival of His chosen religion, besides which the Holy Prophet Mohammad, peace and blessings of Allah be on him, has condemned all the remaining sects of Islam as Hellish.)

Carelessness towards the Warnings.

Their account draws near to the people, yet in carelessness they turn aside.

There comes not to them a fresh reminder from their Lord but they only hear it to make a play of it; Their hearts set on lusts. XXI: 1, 2, 3.

And the sure promise draws near; and lo! they stare—the eyes of those who believe not (and they shall say.)

O woe to us! we have been in carelessness of this! Ay we have been wrong doers. XXI: 97.

And when Our signs are recited to him, he turns back disdainfully, as though he heard them not as if in his two ears were heaviness; so give him glad tidings of a painful torment. XXXI: 6.

The Disbelieving of the Divine Messengers is nothing, but denying and making a jest of Allah's Signs and Admonitions.

We know very well that verily it grieves thee what they say; but verily they do not call thee a liar but the iniquitous are denying the signs of Allah. VI: 33.

And We sent not Our Sent ones but as Heralds of glad tidings and as Warners, but the disbelievers oppose with falsehood to throw down the truth and they take My signs and admonitions as jests.

And who does more wrong than him who is reminded of the signs of his Lord and turns away from it and forgets what his hands have sent before ? XVIII : 53 to 55.

And when they see thee, they make a joke of thee (saying) "Is it he whom Allah has sent as an Apostle ?
XXV : 41.

And those who disbelieve Our signs are dumb and deaf in darkness. VI : 39.

Verily, those who dispute about the signs of Allah without authority having come to them there is nothing but pride in their breasts, they shall not attain it. XL : 18.

Verily those who disbelieve Our signs in the end will We broil them in the Fire ; so often as their skins are burnt ; We will change them for other skins that they may taste the torment. IV : 59.

And it shall be said, "Today We will forget as you did forget the meeting of this your Day, and your abode is the Fire and ye shall have no helpers."

That is for that ye took the signs of Allah for a jest, and the life of this world deceived you, so this Day they shall not be taken out of it and they shall not be received back in to favor. XLV : 33, 34.

All about the Divine Messengers.

O children of Adam ! Verily there shall come to you Apostles from amongst yourselves narrating to you My signs ; then whoso shall fear Allah and do good works, no fear shall be upon them nor shall they grieve.

And those who call Our signs lies and behave proudly with them, these the fellows of the Fire, they shall be therein for ever. VII : 34, 35.

And there is no nation but there has passed among them a Warner. XXXV : 22.

And We have sent no Apostles but with the language of his people, that he may clear up to them. XIV : 4.

And to every Nation have We sent an Apostle (with clear message) Worship Allah and avoid Taghut. XVI : 38.

We sent not before thee an Apostle but We revealed to him that there is no deity beside Me, wherefore serve Me. XXI : 25.

And already have We sent Apostles before thee, of them are some of whom We have told thee, and of them are some of whom We have not told thee, and it was not for an Apostle that he should come with a sign unless by the permission of Allah. XL : 78.

And We have not sent before thee Apostles but they did eat food and walk in the streets ; and We make some of you a trial to others. XXV : 22.

(Allah alone is the) Knower of the secrets : He throws not open His secrets to any, except with whom He is pleased among the Apostles. XXXII : 26, 27.

Say thou : I say not to you, with me are the treasures of Allah nor that I know the secret ; nor I do say Verily I am an angel: I follow only what is revealed to me, Say thou, are the blind and the seeing equal? Will you not then reflect? VI: 50

Say thou: I have no power for myself to profit or to hurt, except what Allah pleases and if I best know the secret I should surely have much of good, nor would evil touch me. I am only a Warner and a Herald of glad tidings to people who believe. VII: 186.

Now has Allah certainly been gracious to the believers when He raised an Apostle in them from amongst themselves reciting to them His signs, and purifying them, and teaching them the Book and wisdom, whereas they were before certainly in manifest error.
III: 158.

Verily We have been sending Apostles as a mercy from thy Lord: verily He is the Hearer, the Knower.

XLIV: 5.

Is it a wonder for the people that We revealed unto a man from among them, (saying) "Warn men and give glad things to those who believe, that they shall have righteous stand with their Lord".
X : 2.

Allah best knows where to place His mission.

VI: 124.

Never before thee have We sent any (Messenger) but men chosen out of the people of the cities, to whom We made revelations.
XII: 109.

And We made them models—they guided men at Our bidding, and We inspired them to do good works, and to be steadfast in prayer and to give alms, and they did serve Us.

XXXI : 73.

And those who disbelieve say "Thou are not sent (by Allah)" say, Allah is a sufficient witness between me and you, and he who possesses the knowledge of the Book.

XIII : 43.

Thus have We given to every Prophet enemies from among the sinners, but thy Lord is a sufficient Guide and Helper.
XXV : 33.

And We do not send the Messenger but as Bearer of good tidings and as Warners. And whoso shall believe and amend, there is no fear on them nor shall they grieve. But whoso shall charge Our signs with falsehood, on them shall fall a punishment for their wicked doings. VI : 47, 48.

Do they not consider that there is no insanity in their companion? He is only a plain Warner. VII: 182.

Verily, We sent Noah to his people saying Warn thy people ere there come upon them a painful punishment. He said O my people verily I am to you a plain Warner: That you serve Allah and fear Him and obey me. LXXI; 1, 2, 3.

O Prophet, verily We have sent thee to be a witness, and a Bearer of glad tidings and Warner. And as Inviter unto Allah by His permission, and a light giving Torch. And give glad tidings to the believers that great graces do await them from Allah. XXXIII : 44, 45, 46

Believers ! Now hath Allah sent down to you a Warning, an Apostle ; who reciteth to you the clear signs of Allah, that he may bring those who believe and do the things that are right out of darkness into light. LXV : 11.

The duty of the Apostle is no other than preaching. V : 99.

And we have not sent any Apostle but that he might be obeyed by the permission of Allah. IV : 67.

Whoso obeys the Apostle (of the time) has obeyed Allah. IV : 11.

We are never to punish any people unless We raise an Apostle. XVII : 15.

Because thy Lord would not destroy any city for its wickedness, while its peopla were yet careless. VI : 131.

And already have We sent (Messengers) to the Nations before thee, and We afflicted them with hardships and adversities that they may humble themselves. Yet when Our hardships reached them, they did not humble themselves ; but their hearts were hardened, and the devil made fair-seeming to them what they did. VI : 42, 43.

We never destroyed a city which had not first its Warners. Here is a lesson and We were not unjust doers.
XXVI : 208, 209.

Nor did We ever send a Prophet to any city, without afflicting its people with calamity and adversity that haply they might humble themselves. VII : 23.

And if we had destroyed them by a chastisement before it, they would surely have said our Lord hadst thou sent an Apostle unto us we would have followed Thy signs before being disgraced and abased. XX : 134.

Announce thou to My servants that I am the Gracious, the Merciful. And that My chastisement is a painful chastisement. XV : 49, 50.

Believers and Disbelievers Compared.

Those who believe fight in the way of God. Those who disbelieve fight in the way of Devil. IV : 76.

The similitude of the two parties is as the blind and the deaf, and the seeing and the hearing, shall they be compared as equal ? Will you not then consider. XI : 26.

Thou cannot make the dead to hear or make the deaf to hear when they withdraw and turn their backs. Thou cannot guide the blind against their error. Thou can make him only to hear who believe in Our signs and become resigned.
XXX : 51, 52.

And the blind and the seeing are not alike; nor darkness and light; nor the shade and the hot blast ; nor are the living and the dead equal; verily Allah shall make whom He will to hearken; for only with warning thou art charged.

XXXV : 20, 21

Shall We treat those who believe and act righteously like those who propagate evil on the earth ? Shall We treat the God fearing like the wicked ? XXXVIII : 27.

Shall We then deal with those who are resigned like those who offend ?

What ails you that ye so judge ? LXVII : 34, 35.

Traditions.

The Holy Prophet Mohammad, peace and blessings of Allah be on him says :—

The devil exerts an influence on the son of man and the angel too. But the influence of the devil is to incite to wickedness and to deny the truth ; and the influence of the angel to excite to good and to verify the truth. (Tirmazi).

Some of the Divine Promises to the Believers.

Allah is the patron of the believers ; He shall bring them out of darkness into light. As to those who believe not their patrons are Tagut they shall bring them out of light into darkness, they shall be given over to the Fire they shall abide therein for ever. II : 259.

And be not faint hearted and be not sorrowful for ye shall be the victorious if ye be believers. III : 133.

And whoso takes Allah and His Apostle and the believers for patrons, are verily the party of Allah they shall be victorious. V : 61.

To those who respond to their Lord shall be an excellent reward but those who respond not to His call had they all that the earth containeth twice over, they would surely give it for their ransom. Evil their reckoning ! And Hell their home ! and wretched the bed. XIII : 18.

Verily Allah will ward off evil from believers; verily Allah loves not the false, the infidel. XXII: 38.

And Allah will certainly help him who helps His cause. Verily Allah is powerful Mighty. XXII: 41.

And they who believe and act righteously shall have forgiveness and an honorable provision; but those who strive to invalidate Our signs shall be inmates of Hell. XXII: 50.

It is a right due from Us to save believers. X: 103.

Give glad tidings to the believers that great graces do await them from Allah. XXXIII: 46.

Veritable Infidels are those who disbelieve the Divine Messenger of the time and who seek to make a distinction between the Apostles of Allah.

Verily those who disbelieve in Allah and His Apostles and seek to make a distinction betweeen Allah and His Apostles and say "some we believe and some we believe not" and desire to take a middle way. These they are the veritable infidels and We have prepared for the Infidels a shameful torment.

And those who believe in Allah and in His apostles *and make no distinction between any of them*, to these in the end will He give them their reward. IV: 149, 150.

The Jews say that they believe in God and all His Prophets except Jesus and Mohammad (Peace and blessings of God be on them) and the Christians say that they disbelieve none except the latter but Almighty God has by this verse condemned both the Jews and the Christians as the veritable infidels because mere lip belief in God and in His former Prophets has no value unless the Prophet of the time is believed in and obeyed.

Beware! Now the turn of trial has come upon the present generation to recognise the Prophet of the time.

The Almighty God has raised in the beginning of this century Hazrat Mirza Gulam Ahmed as the Promised Messiah and Mahdi Peace and blessings of God be on him.

According to the Holy Quran and the Authentic Traditions the Almighty God has ordained that the Promised Messiah should be raised from amongst the Muslims in the spirit and power of Jesus son of Mary peace be on him exactly in the same manner as John the Baptist Peace be on him was raised among the Jews in the spirit and power of the Promised Elijah Peace be on him.

Nay the Almighty God had further ordained that the Holy person who shall be raised in this age shall be the General Divine Messenger for all the nations of the world as prophesied by their respective prophets and has therefore manifested thousands of signs, and proofs in support of his claims. The Almighty God says "He shall not be questioned as to what He does, but they shall be questioned. XXI : 23. Then in what Traditions shall ye believe in after Allah and His signs?

XLV : 5.

Blessed is he who believes in him but he who disbelieves him or degrades him by seeking a distinction between him and other Messengers of God shall meet the same fate as declared above in the Holy Words of the Almighty God.

Fate of those who disbelieve the Divine Messengers of the time.

Verily Allah has cursed the disbelievers and has prepared for them the blaze. For ever therein and ever : they shall not find a patron nor a helper. On the Day their faces shall be rolled in the Fire, they shall say, O would that we had obeyed the Apostle and they shall say, O our Lord, Verily we have obeyed our chiefs and our great men and they have led us astray from the way. XXXIII: 64 to 66.

And those who disbelieve for them is the Fire of Hell, it is not decreed them to die, nor shall their torment be made light to them, thus We reward every disbeliever.

And they shall shriek out therein "O our Lord take us out we will do good, not what we have been doing. '(God shall reply.)'

"Did We not give you an age that whoso would mind could mind and there came to you a Warner, so taste ye; there is not for the wrong doers any helper.

XXXV: 34, 35.

And those in Fire shall say to the Keepers of Hell, call upon your Lord that He may remit us one day from the torment. They shall say. "Did not there come to you Apostles with evidences? They shall say "Yes" They shall then say "Pray, but the prayer of the disbelievers ends in failure."

XL : 52, 53.

Whenever a troop (of disbelievers) shall be thrown into it (Hell) its Keepers shall ask them "Did not a Warner come to you ?" They shall say, "Yes a Warner did come to us charged with warnings but we called him a liar and said Allah has sent down nothing; Ye are in nothing but vast delusion" and they shall say "If we had only listened and had sense, we had not been among the people of the Blaze." Then will they confess their sins but away away with the fellows of the burning fire. LXVII : 8 to 11.

Thou shalt not find a people who believe in Allah and the Day of the Hereafter, loving him who opposes Allah and His Apostle, although they be their fathers or their sons or their brothers or their nearest kin; these are the men in whose heart Allah has inscribed the faith and has strengthened them with a spirit from Him. LVIII : 22.

And those who disbelieve shall be ruined and He shall waste their actions. That is for they were averse from what Allah has sent down; and vain are their works.

XLVII : 9, 10.

Little, therefore, let them laugh and much let them weep, as the reward of what they earned. IX: 83.

And never pray for any of them who dies and never stand on his grave. Verily they disbelieved Allah and His Apostle and died in wickedness. IX: 85.

Ask forgiveness for them or do not ask forgiveness for them if thou ask forgiveness for them seventy times yet will Allah not pardon them, that is because they disbelieved Allah and His Apostle.

Warn therefore for the warning is profitable, he that feareth Allah, will receive the warning and the most reprobate will turn aside, who shall be exposed to the terrible Fire, in which he shall neither die and shall nor live.

LXXXVIII: 9 to 13.

The Hypocrites.

Besides the believers and the Disbelievers there is another class of men which invariably spring up along with the supporters and opposers whenever a Divine Messenger is raised. They are the Hypocrites who stir up disturbance and show feebleness of faith and when remonstrated with, put forward lame excuses.

Their life is all along one of mean compromises, now associating themselves with the Believers and then identifying themselves with the Leaders of Disbelievers. Concerning them the Holy Quran says:—

Give glad tidings to the Hypocrites that for them is a painful torment. Those who take the disbelievers for patrons besides the believers, do they seek honour with them?

IV: 137, 138.

But the honour is for Allah and His Apostles and the Believers but the Hypocrites do not know. LXIII: 8.

They (the Hypocrites) desire that ye should become infidels, as they are infidels and that ye should be alike. Therefore take not from among them patrons until they fly for the religion of God. IV: 91.

O Believers take not the Disbelievers patrons besides the believers. Do ye desire to make for Allah an evident argument against you? VI: 143.

Verily the Hypocrites shall be in the lowest depths of fire, and thou shalt not find for them a helper except those who turn and amend and hold fast to Allah and are sincere in their religion to Allah ; these shall be with the believers and in the end Allah will give the believers a magnificient reward.

IV : 144, 145.

On the Day the Hypocrites both men and women, shall say to those who believe; "Look towards us that we may take some of your light" It shall be said 'Go ye back behind you and seek a light" There will be struck between them a wall with a gate, within which shall be the Mercy and the outer side of it has the Torment before it. They shall cry to them "Were we not with you ?" They shall say "Yes but ye led yourselves into temptation, cherished (vain) hopes, and ye doubted, and your wishes deceived you until there came the command of Allah and vanity led you away from Allah.

On that Day, therefore no ransom shall be taken from you nor from those who disbelieve ; your abode is the fire ; it is your patron and wretched the journey thither. LVII : 13, 14.

Hast thou not seen those who take for patrons the people upon whom is the wrath of Allah ; they are neither of your party nor of theirs ; and they swear to lie knowingly. Allah has prepared for them a severe torment ; verily, evil is what they do. They make a cloak of their faith, and thus become an obstacle in the way of Allah ; therefore a shameful torment awaiteth them. Not at all shall their wealth or their children avail them aught against Allah ; these are the fellows of the Fire, they shall be therein for ever. On the Day, when Allah shall raise them all, they will swear to Him as they swear to you, thinking it will avail them to some extent. Are not they verily, yes they the liars ? LVIII : 15 to 19.

O Believers take not for partons a people upon whom is the wrath of Allah. LX : 13.

Traditions.

The Holy Prophet Muhammad, peace and blessings of Allah be on him, says:—

You will find a double faced person (a Hypocrite) to be amongst the worst people with Allah on the Day of Judgment, he who goes to one people with one face and to another people with another.

The Enmity and Hatred between the followers of Christianity and Jewish Religions shall continue until the Day of Resurrection.

O Jesus, verily I will cause thee to die and exalt thee towards me and purify thee (of the charges) of those who believe not; and will place those who follow thee (*i.e.* the Christians) above those who believe not (*i.e.* the Jews) until the day of Resurrection. III: 48.

And We have cast among them enmity and hatred until the day of Resurrection. V: 66.

Jehad or Religious Wars in Islam.

Permission is given to those who are fought against to fight, for they have been unjustly persecuted and verily Allah is well able to succour them.

Who have been turned out of their homes undeservedly only for that they said our Lord is Allah. And if it were not Allah's repelling some men by others surely Cloisters and Churches and Oratories and Mosques wherein is the name of Allah ever commemorated would have been utterly destroyed.
XXII : 40, 41.

And if Allah had not repulsed people, the one by the other the earth would have been utterly corrupted but Allah is Gracious towards His creatures. II : 251.

Why should ye not fight for the cause of Allah and for the poor oppressed, men, women and children, who cry out O our Lord take us out of this city whose inhabitants are oppressors and make for us before Thee a defender. IV : 77.

Will ye not fight against a people who break their oaths and conspire to expel the Apostle, and attacked you first? Will you fear them? But Allah is the more rightful that ye should fear Him, if you are believers. IX : 13.

And remember when disbelievers plotted against thee (the Prophet) that they might imprison thee or expel thee out, and they plotted but Allah is the best in His designs.
VIII : 30.

Allah does not forbid you to do good to and behave justly towards those who neither fought against you for religion nor turned you out of your homes. Verily Allah loves the just doers.

Allah only forbids you to love those who fought against you for religion and have turned you out of your homes, and have assisted each other in your expulsion; and he who loveth them they are the wrong doers. LX : 8, 9.

Traditions.

The Holy Prophet Mohammad, peace and blessings of Allah be on him says:—

Seek not the meeting of the enemy, and ask welfare from the Lord.

The most excellent of Jehad is that for the conquest of self.

The ink of the scholar is more holy than the blood of the martyr.

Bukhari narrates on one occasion Abdur Raheman bin Auf with a number of other Muslims came to the Holy Prophet and said "O Prophet of Allah, when we worshipped the idols, we were respected and honored among our people, but after our acceptance of Islam we have grown weak and powerless and are lowered in the eyes of our tribesmen, and have to live a life of humiliation. Will you not therefore permit us to defend ourselves with sword and fight the Quraish?" The Holy Prophet peace and blessings of Allah be on him replied "I have been ordered to show mercy and forgiveness. I cannot therefore permit you to take up the sword and fight."

O people, never wish for war always ask Allah for peace and tranquility but when forced to fight, fight unflinchingly, and prayerfully.

Religious Wars as enjoined and sanctioned by the Bible.

"And the Lord spake unto Moses in the plains of the Moab by Jordan near Jericho, saying, Speak unto the children of Israel, and say unto them, When ye are passed over Jordan, into the land of Canaan, then ye shall drive out all the inhabitants of the land from before you and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places. And ye shall dispossess the inhabitants of the land. and dwell therein : for I have given you the land to possess it. . . . . But if ye will not drive out the inhabitants of the land from before you, then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell." (Numbers XXXIV : 50—55).

So the Lord our God delivered into our hands Og also, the king of Bashan, and all his people and we smote him until none was left to him remaining. And we took all his cities at that time; there was not a city which we took not from them.
(Deut. III : 3, 4.)

"And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city we left none to remain." (Deut. II : 34.)

"And ye shall overthrow their altars and break their pillars and burn their groves with fire." (Deut. XII : 2.)

"And when the Lord thy God shall deliver them before thee; thou shalt smite them utterly destroy them, thou shalt make no covenant with them, nor show mercy unto them."
(Deut. VII : 2.)

"And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword." (Joshua VI : 21.)

"And they burned the city with fire and all that was therein ; only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the House of the Lord."
(Joshua VI : 24.)

"And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath."
(Joshua VII : 15.)

"And Joshua said, Why hast thou troubled us? The Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones." (Joshua VII : 25.)

"And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword. And so it was, that all that fell that day, both of men and women, were 12,000, even all the men of Ai. For Joshua drew not his hand back wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai . . . . And Joshua burnt Ai, and made it an heap for ever, even a desolation, unto this day. And the king of Ai he hanged on a tree until eventide." (Joshua VIII : 24—29.)

"So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded." (Joshua X : 40.)

"Howbeit Sisera fled away on his feet to the tent of Jael, the wife of Heber, the Kenite. . . . . . . And Jael went out to meet Sisera, and said unto him, Turn in, my Lord, turn in to me; fear not: and when he had turned in unto her into the tent, she covered him with a mantle. . . . . . . Then Jael took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples; for he was fast asleep, and weary: so he died. . . . . . . Blessed above women shall Jael the wife of Heber be; blessed shall she be above women in the tent."

(Judges IV : 17—21 ; V : 24.)

"Have they not divided the prey, to every man, a damsel or two?" (Judges V : 30.)

"And all the people likewise cut down every man his bough, and followed Abimelech, and put them to the hold, and set the hold on fire upon them, so that all the men of the tower of Shechem died also about a thousand men and women." (Judges IX : 49.)

"And he (David) took their king's crown from off his head. the weight whereof was a talent of gold with the precious stones and it was set on David's head. . . . . . And he brought forth the people that were there, and put them under saws, under harrows of iron and under axes of iron and made them pass through brickklins, and thus did unto all the cities of the children of Ammon."

(II Samuel XII : 30—31 ; I Chronicles XX : 2 and 3).

"So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining."

(LII Kings. X : 11.)

"Then Menahem smote Tiphsah and all that were therein, and the coasts thereof from Tirzah ; because they opened not to him, therefore he smote it ; and all the women therein that were with child he ripped up." (II Kings. XV : 16.)

"And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them on the altar, and polluted it according to the word of the Lord, which the man of God proclaimed, who proclaimed these words."

(II Kings XXIII : 16.)

"He that hath no sword let him sell his garments and buy one. (Luke XXII : 36.)

Thus saith the Lord of Hosts, 'Now go and smite Amalick and utterly destroy all they have, and spare them not, but slay both men and women, infant and suckling, ox and sheep, camel and ass'." (1st Samuel XVI.)

"Slay utterly old and young, both maids and little children and women.
(Ezik. LX : 6.)

Such were the wars that were fought by the Prophets and kings of Israel, according to the command of the Lord. There was the levelling of the houses to the ground, the setting of the cities on fire, the burning of the orchards and green trees to ashes, the total destruction of all that breathed, the wholesale slaughter of men, women and children and even of oxen, asses and sheep, the driving of nails into heads, the putting of men under saws, and under harrows and axes of iron, the burning of men in towers, the ripping up of women that were with child, the taking out and burning of the bones of the dead, and lastly there was the command of the Lord to make no covenant and to have no mercy.

Religious intolerance and persecutions as sanctioned by the Hindu Shastras.

One who insults Vedas or books written by Rishis to uphold Vedic spirit, such abuser of Vedas must be declared as an out cast and expelled from Society and the Land.

(Satyarath Prakash Chap : III.)

Let no man abide by the Law laid down by men who are altogether ignorant and destitute of the knowledge of Vedas for whosoever obeys the Law propounded by ignorant fools falls into hundreds of kinds of sins and vice.

(Satyarath Prakash Chap : VI.)

Cow slayers must be shot with lead bullets is the command of shastaras, be they white (English men) or black (Muslims.) (Presidential speech Milat 27-10-29.)

The ears of a Sudra who listens intentionally when the Veda is being recited are to be filled with molten lead ; his body is to be split in twain if he possess it in memory.

(P : III Budist India Rhys Davids.)

Go thou about, assuming the shape of death like a knife attacking those that speak ill of the Vedas.

(Atharva Veda 12 : 5 : 55.)

So do thou from him, the Brahmin's tyrant, criminal, niggard (*i. e.*, not giving the dues of the Brahmin) blasphemers of the gods, with hundred knotted thunderbolt sharpened and edged with razor blades, strike off the shoulders and the head. Snatch thou the hair from off his head and from his body and strip the skin. Tear out his sinews, cause his flesh to fall in pieces from his frame. Crush thou his bones together, strike and beat the marrow out of him. Dislocate all his limbs and joints, (Atharva Veda 12 : 5 : 71.)

Islamic Commandments in times of War.

And fight for the cause of Allah against those who fight against you, but transgress not. Verily Allah loveth not the transgressors. II : 190.

(Say to the disbelievers) It will be better for you to give over the fighting. If you return to it, we will do the same ; and your forces, however large, shall not avail you at all ; for Allah is with the believers. VIII : 19.

Say to the disbelievers, if they desist they shall be pardoned but if they persist, there has already passed away the course of old. VIII : 39.

But if they incline to peace, incline thou to peace also, and rely upon Allah. VII : 63.

But if they break their oaths after their league and taunt you with your religion, then fight with leaders of infidelity verily they have no oaths binding them—haply they may desist. IX : 12.

And afterwards either show favour by free dismissals or take ransoms, until the war laid down its burden (*i. e.* comes to an end.) XLVII : 5.

If you punish, punish only as ye were punished.
XVI : 126.

And if any of the idolators seek thy protection, protect them until he heareth the Word of Allah and then send him to his place of security. That is for they are ignorant people.
IX : 6.

Let not ill will against the people who turned you from the sacred Mosque make you transgress. V : 3.

Whoso kills a soul, unless it be for another soul or for violence in the land, it is as though he had killed all men together. V : 35.

Tradition.

The Holy Prophet of Islam, peace and blessings of Allah be on him while sending an army to Mutta (Syria) to avenge the murder of his envoy by the Christian Prince, Sharhabil said "Be not guilty of treachery and perfidy. Kill not the children, the women, the aged and those that lead retired lives in their cells. Approach not a tree, nor demolish any building." Also compare the Biblical accounts of the wars of Joshua, the first successor to Moses, with the principles of justice and moderation laid down by Abu Bakr, the first successor to the Holy Prophet (may peace and the blessings of God be upon him) for the guidance of the first expedition into Syria : "Be just, break not your plighted faith, mutilate none; slay neither children, old men nor women; injure not the date-palm nor burn it with fire, nor cut down any fruit-bearing tree; slay neither flocks nor herds nor camels, except for food; perchance you may come across men who have retired into monasteries, leave them and their works in peace; you may eat of the food that the people of the land will bring you in their vessels, making mention thereon of the name of God; and you will come across people with shaven crowns, touch them only with the flat of the sword. Go forward now in the name of God and may He protect you in battle and pestilence." ('Preaching of Islam' by T. W. Arnold, page 50.)

According to Tabari, when Jerusalem submitted to the Moslem armies, the terms granted by Hazrat Omar, second successor of the Holy Prophet Muhammad (peace and blessings of Allah be upon him), in which the inhabitants of the city were allowed protection of life and property and the free and undisturbed exercise of their religion, were as follows:—

"In the name of Allah, the Compassionate, the Merciful! This is the security which Omar, the servant of God, the Commander of the faithful, grants to the people Aelia. He grants to all, whether sick or sound, security for their lives, their possessions, their churches and their crosses, and for all that concerns their religon. Their churches shall not be changed into dwelling places, nor destroyed, neither shall they nor their appurtenances be in any way diminished, nor the crosses of the inhabitants, nor aught of their possessions, nor shall any constraint be put upon them in the matter of their faith, nor shall any one of the them be harmed."

Religious Freedom in Islam.

Let there be no compulsion in Religion; now is the right way made distinct from error. II : 257.

And say to those who have been given the Book and the illetrates, Do ye accept Islam? Then if they accept Islam they are guided, but if they turn aside, then upon thee is only to preach; and Allah sees His servants. III : 19.

Revile not those who they call on beside Allah, lest they in their ignorance, despitefully revile Him. VI : 108.

Say O ye people, now is come to you the Truth from your Lord : whoso then is guided is guided only for himself, and whoso errs, errs only against it. And I am no guardian over you. X : 108.

Call to the path of thy Lord with wisdom and goodly exhortation and have disputation with them in the kindliest way. XVI : 125.

But say "This is the Truth from your Lord, so let him who will believe, and let him who will disbelieve." XVIII : 30.

Those who delivered the Messages of Allah and feared Him, and feared not any one beside Allah, and Allah suffices as an Accountant. XXXIII : 39.

But if they turn aside, We have not sent thee over them as a guardian; upon thee is only to preach. XLII : 47.

They would oblige thee by accepting Islam ; say thou oblige not me by your Islam; nay, Allah obliges you by guiding you to faith, if ye are true. IL : 17.

Nor art thou over them to compel ; but warn by the Quran who fears the threat. L : 4, 5.

Then withdraw from him who turns his back upon Our Warning and desires only the life of the world. LIII : 29.

The Holy Prophet's Charters of Religious freedom to the followers of the different Religions.

It seems paradoxical that the man who brought for humanity the message of good-will, peace, love and brotherhood and who of all men was the most peaceful, peace-loving, tolerant, generous and broad-minded should be regarded as a narrow-minded, intolerant individual, a heartless shedder of innocent human blood, a monster of cruelty, inhumanity and barbarity. But very regrettably it is so. The Holy Prophet of Arabia was the person from whose mouth first of all the world learnt the lesson of the sacredness and inviolability of human conscience. But it is he who of all men has been denounced and defamed most. Authenticated facts of history, however, give the direct lie to the defamations, and denunciations of his detractors and traducers. In these columns we have reverted again and again to the subject that all accounts of the Prophet's persecution of the non-Muslims on account of the difference of their religious views are pure fibs and have absolutely no foundations in fact. We take this opportunity to give below a rough English rendering of a few of the many charters of religious freedom which he granted to the followers of different faiths at a time when he could, if he would, inflict his own views and beliefs on them.

Treaty with the Jews.

According to *Ibn Hisham*, the treaty which he entered into with the Medinites runs as follows:—

"This is the pledge of safety which Muhammad, the Prophet of God, gives to the Muslims whether they be from the tribe of Quraish or from Medina and to all people irrespective of the tribe to which they belong or the religion which they profess, who have promised to remain on peaceful terms with him and his followers. The state of war or of peace will apply to all Muslims and no Muslim will be permitted to fight or make peace with the enemies of Islam. Jews who live under our protection will be guarded against all sorts of persecutions and indignities and they will be eqally entitled to our shelter, help and good treatment along with the Muslims. Jews belonging to the tribes of Bani Auf, Bani Najjar, Bani Haris, Bani Jásam, Bani Ghalib, Bani Aus and all other inhabitants of Medina will make, in conjunction with the Muslims, one community and they will exercise the rights and perform the rites of their religion as freely as would the Muslims. Those who have entered into a treaty of friendship and are under their protection will enjoy the same rights as accorded to the

Jews. The Jews will help the Muslims in defending Medina. All those who would accept this alliance will be protected and guarded. The friends of the Jews will be accorded the same honourable treatment as is accorded to themselves. All true Muslims will have nothing to do with any one who would be guilty of any sin, tyranny, dissension and rebellion and no one will help a culprit however nearly he may be related to him. All the differences and disputes of those who accept this pledge of safety will be referred to and decided by the Prophet of God.

Charter to the Christians of Najaran.

According to Sir Willliam Muir the Holy Prophet gave to the bishops, priests and monks of Najaran his pledge of safety which is to the effect :—

" Every thing big or small belonging to them shall not be interfered with and shall remain as it is in the churches, monastries and other places of worship. God and His Prophet have pledged that no bishop from his bishopric, no monk from his monastry and no priest from his station shall be expelled and there shall be no Interference with their rights, authorities and every day work and as long as they live in peace and truth and amity, they shall not be subjected to any tyranny or transgression nor will they tyrannise or transgress over any one." (The Sun Rise Vol : III No. 15.)

Charter of Freedom Granted to all Christians.

The charter of freedom which the Prophet granted to the Christians of Najaran was later on extended to all Christians of all countries. It reads thus:—

"This is the document which Muhammad son of Abdullah, God's Prophet, Warner and Bearer of glad tidings, has caused to be written, so that there should remain no excuse for those coming after. I have caused this document to be written for the Christians of the East and the West, for those who live near, and for those of the distant lands, for the Christians living at present and for those who will come after, for those Christians who are known to us and for those as well whom we do not know. Any Muslim violating and abusing what is therein ordered would be regarded as a violator of God's testament and would be the breaker of His promise and would make himself deserving of God's curse, be he a king or a subject.

I promise that any monk or way-farer, etc., who will seek my help on the mountains, in forests, deserts or habitations or in places of worship, I will repel his enemies with all my friends, helpers, with all my relatives and with all those who profess to follow me and will defend him, because they are my subjects and to them my shelter is extended, that is, they are on my covenant. And I will defend the covenanted against the persecution, injury and embarrassment by their enemies in lieu of the poll tax (*Jazia*) they have promised to pay.

If they will prefer to defend themselves, their properties and persons, they will be allowed to do so and will not be put to any inconvenience on that account. No bishop will be expelled from his bishopric, no monk from his monastry, and no priest from his place of worship and no pilgrim will be detained in his pilgrimage. None of their churches and other places of worship will be desolated or destroyed or demolished. No material of their churches will be used for building mosques or houses for the Muslims. Any Muslim so doing should be regarded recalcitrant to God and His Prophet. Monks and bishops will be subjected to no tax (*Jazia*) or indemnity, whether they live in forests or on the rivers, are in the East or West, North or South. I give them my word of honour. They are on my promise and covenant and will enjoy perfect immunity from all sorts of inconveniences. Those who retire to the mountains and dedicated places, the produce of their cultivated lands will not be subjected to tax or tithe and in times of scarcity of food, they will not be compelled to contribute anything in the form of grain. No military service will be taken from them, nor will they be required to pay *Jazia*. Not more than 12 *dirhams* per annum will be taken from their merchants, landholders and from the wealthy among them. None should be harassed and tyrannised for the payment of taxes. In religious controversies and disputations, they should be talked to with civility and lenience. Let mercy overwhelm them wherever they may be and they should be protected from all troubles and injuries. He who broke God's covenant and adopted a defiant attitude, will be regarded as His enemy and the violator of His testament. Every help should be given them in the repair of their churches and this is allowed in their religion. They should be absolved from wearing arms. They will be protected by the Muslims. Let this document be not disobeyed till the Judgment Day.

(The Sun Rise Vol : III No. 16.)

Charter to the Zoroastrians.

In the name of God, the Merciful and the Compassionate. This is a letter from Muhammad, Allah's Apostle to Farrakh bin Shakhsan, brother of Salman and for his family and his progeny whether they become Muslims or stick to their religion. This latter is a pledge of protection from me to Farrukh bin Shakhsan and his posterity, for the safety of their persons wherever they live, whether in the plains or on the mountains. They will be entitled to the unrestricted use of the wells and meadows which are in their possession. They will not be maltreated and tyrannised. It is incumbent upon those also before whom this letter of mine is read that they protect Farrukh bin Shakhsan and his descendants and allow them full freedom and liberty of action and check others from harming them and should not evince malice against them by subjecting them to maltreatment and indignities. I overlook their particular custom of shaving and wearing *Zannars* and forgive them the payment of all taxes together with the allied restrictions and inconveniences. They will enjoy, as usual, the full and unrestricted mastery over their sacred places and the lands and jagirs connected with them. They shall not be deterred from wearing good and ostentacious dresses, riding on horses, making of buildings and stables and from carrying the corpses of their dead or from doing anything which their religion permits them. They shall be entitled to a better treatment than accorded to all other nonMuslims. Let no one disobey and dispute my this testament which I leave behind me giving the co-religionists of Salman (Salman was a Zoroastrian before he accepted Islam at the hands of the Holy Prophet) and the future generations of the Zoroastrians the free and unrestricted exercise of their religion and the protection of the Muslims, whether they accept Islam or remain Zoroastrians. He who will obey my command, God's mercy will descend on him. He who will disobey me, on him shall fall the curse of God till the end of the world. He who will be kind to them, will do me good and such a one will get his reward from God. He who will harass them will harass me. I will be his enemy till the Last Day. The fire of hell will be his recompense and I will not intercede for him before God." (The Sun Rise Vol : III No. 17.)

Toleration of the Muslim Rules of India.

(By Ali Mohamed Sabir, B.A., B.T.)

Who does not know that Delhi and Agra were the seats of Government in the good old times of the Muslim Rulers? Ever since the Slave conquest of India Delhi had been the capital of the Afghan Empire till the seat of government was removed to Agra by Sikander Shah Lodhi. Agra continued to enjoy all the privileges of a capital down to the days of Emperor Shahjahan when Delhi was again selected as the place of residence for the Great Mughal.

The Muslim rule in India extends fairly over six hundred years and the Muslim rulers of India were as zealous and enthusiastic about the propagation of Islam as any Muslim could be. But they were at the same time most tolerant and liberal-minded in their religious views and considered the conversion of nonMoslems to Islam by force as going against the express teachings of their religion. Emperor Feroze Shah who might be described both as a monk and a monarch always used persuasion as the only method of converting non-Moslems to Islam. He used to offer a dress of honour to any one who of his own free will came to him and requested to be accepted as a Muslim. The idea of converting the Hindus to Islam by force was quite foreign to Aurangzeb's nature as it is foreign to the teachings of the faith upon the minutest detail of which he acted with the most reverential care. But alas the prejudice of the biassed Christian historians and the Hindu writers who swallow indiscriminately all that comes out of the pen of western writers has not spared even the most tolerant and generous among the Moslem Princes. If the Moslem monarchs would have been as bad and fanatical as they are depicted, the provinces of Delhi and Agra would have been Muslim provinces like the Punjab and Bengal. But it is not the case. The Moslems are only 15 p.c. in the United Provinces and about 20 p.c. in Delhi. Had Aurangzeb resorted to forcible conversion as is repeatedly asserted by the Hindus, the proportion of Hindus and Muslims in these two provinces would at least have been in the reverse order. We cannot refrain from smiling at the foolish assertion that Aurangzeb would not touch his meals unless he had pulled down one hundred pound's weight of Hindu *Zunnars* (sacred threads). This means conversion of hundreds of thousands of Hindus in a month. By this calculation the whole of Hindu India would have become Muslim long before Aurangzeb had died. But the Hindus, after the Muslim rule of 600 years still form a majority of 4 to 1 to the Muslims in India and in the provinces which were the seats of Government of the Mughal and Afghan Monarchs the proportion of the Hindus to Muslims is much greater. Could a better proof be required to refute the foolish charge quoted with an unabashed reiteration that the Muslim Monarchs of India forcibly converted the Hindus to Islam. (The Sun Rise Vol : III No. 112.)

The Islamic Preachings.

Will ye enjoin upon men piety and forget yourselves ? II : 41.

And let there be of you a community who call to the good, and what is just, and forbid what is wrong, and these they shall be happy. III : 104.

Ye are the best folk that has been raised up for mankind. Ye enjoin what is good and ye forbid the evil. III : 110.

O ye who believe, be patient, and enjoin patience, and be firm and fear Allah that ye may prosper. III : 200.

O ye people now has come to you the Messenger with truth from your Lord, so believe, it is better for you. IV : 168.

O people of the Book, now has come to you Our Apostle to clear up to you during the interval of the Apostles lest ye say, There came not to us a Herald of glad tidings or a Warner. But now is come to you a Herald of glad tidings and Warner ; and Allah over all things is Mighty. V : 22.

And use indulgence and enjoin what is just and withdraw from the ignorant. VII : 198.

O people, now have I preached to you the message of my Lord and advised you, but ye love not those who advise.
VII : 78.

Verily the worst moving things before Allah are those who disbelieve and will not believe. VIII : 57.

And the believers of both sexes are mutual friends ; they enjoin what is right and forbid what is wrong. IX : 72.

Say O people, there has come to you the Truth from your Lord ; and he who is guided, his guidance is only for his soul ; and he who errs, errs only against it. And canst thou guide the blind, although they cannot see ? X : 44.

Persevere therefore in the right path and follow not the path of those who are ignorant. X : 89.

Say : Behold what is in the Heavens and the Earth : but neither Signs nor Warners avail those who will not believe.
X : 101.

Upon thee is only to preach, and upon Us the reckoning.
XLI : 40.

Announce thou to My servants that I am the Gracious, the Compassionate and that My chastisement—that is a painful chastisement. XV : 49, 50.

And those who join others with Allah say, if Allah pleased we had not served beside Him anything, we nor our fathers, nor had we forbidden anything without Him. Thus did those who were before them. But is there anything that devolves upon the Apostles more than Public Preaching ?
XVI : 37.

But if they turn aside, then upon thee is only to preach publicly. XVI : 84.

And when ignorant address them, they reply 'Peace'.
XXV : 64.

And warn them of the Day of sighing, when the matter is decreed, while in heedlessness they are, and will not believe.
XIX : 40.

And warn thy relatives of nearer kin. XXVI : 214.

Hast thou seen him who takes his lust for his God? Canst thou be a guardian over him?

Dost thou reckon that most of them do hear or have sense? They are only as brutes; nay they err more from the way.
XXV : 44, 45.

Wilt thou wear thyself away with grief and hard work for these people who believe not? XXVI : 2.

And when they hear vain talk, do turn aside from it and say for us are our works and for you your works; peace upon you! We seek not the ignorant. XXVIII : 55.

Verily thou canst guide whom thou desirest, but Allah guides whom He will, and He best knows those who yield to guidance. XXVIII : 56.

And those who strive for Us, We will surely guide them into Our way, and verily Allah is with those who do good.
XXIX : 69.

O my son, be steadfast in prayer, and bid what is just and restrain from iniquity, and bear patiently what befalls thee; verily that is of the bounden duties. XXXI : 16, 17.

And wilt thou spend thy soul in sighs for these people who do not accept the truth? XXXV : 9.

O ye who believe, why say ye what ye do not? Most hateful to Allah is that ye say what ye do not.

Verily Allah loves those who strive in His way in ranks as if they were a firm and compact wall. LXI : 2, 3, 4.

Mine is only to preach from Allah and His message, and whoso rebels against Allah and His Apostle, verily for him is the fire of Hell, to continue therein for ever, and ever.
LXXII : 42.

Warn thou then, for thou art only a Warner. Thou hast no authority over them. But whoso turns back and disbelieves him will Allah punish with a severe punishment.

Verily to Us is their return then verily it is for Us to take their account. LXXXVIII : 21 to 26.

O ye who believe, shall I show you a merchandise that shall save you from the painful torment? Believe in Allah and His Apostle, and strive in the way of Allah with your wealth and your souls :—that is best for you, if ye do know.

He shall pardon you your sins, and shall make you to enter into gardens, beneath which rivers flow, and goodly dwellings in the Garden of Eden :—that is the great bliss. And other things which ye desire (will He bestow) Help from Allah and speedy success. And give glad tidings to the believers. LXI : 10 to 13.

Traditions.

The Holy Prophet Mohammad peace and blessings of Allah be on him says:—

He is not of us who doth not order that which is good, and prohibit that which is bad.

He who trieth to remove the want of his brother. whether he be successful or not, Allah will forgive his sins.

The best of men is he from whom good accrueth to humanity.

There was not any Messenger sent before me by Allah to mankind but found friends and companions, who embrace his maxims and became his disciples ; after which were born those who gave out precepts which they did not practise, and did what they were not ordered to do : therefore those who oppose them with the hands with the tongue, and with the heart are believers, and there is not anything in Iman (Faith) besides this, even as much as a grain of mustard seed.

Speak to men according to their mental capacities, for if you speak all things to all men some cannot understand you and so fall into errors.

Fear not the obloquy of the detractor in showing Allah's religion.

A pious believer stands aloof from bitter reproaching, cursing and addressing in abusive language.

Say what is true, although it may be bitter and displeasing to people.

Refrain from seeing and speaking of the vices of mankind, which you know are in yourself.

No man hath believed perfectly, until he wish for his brother that which he wisheth for himself.

Islam commenced in forlorn state, and it will quickly return to what it was in the beginning ; then be joyful ye who are firm.

When people see evil actions being done, but do not alter them, it is near that Allah may punish them.

Verily a man teaching his child manners is better for him than giving one bushel of grain in alms.

Verily, each of you is a mirror to his brother then if he seeth a vice in his brother he must tell him to get rid of it.

Whoever of you seeth a vice being committed, he should prevent it with his hands, if it not be in his power he should forbid it by his tongue ; even if this be not in his power he should certainly hate it by his heart, but such a man is the weakest in the faith.

I swear by Him in whose hands is my life, ye should certainly commend good and forbid evil, otherwise Allah will punish you very soon. Then ye will pray Allah and He will not hear it.

Allah enlightens him in religion whom He thinks good.

Verily Allah and His angels and the inhabitants of heavens and earth to the ant in its hole, and the fish, pray for the Teacher who teaches goodness to men.

Divine Promises and Commandments in Islam regarding the Advent of Inspired Messengers in general and the Promised Messiah and Mahdi in particular.

O Children of Adam! Verily there shall come to you Apostles from among yourselves narrating to you My signs: And whoso shall fear Allah and act aright they shall have no fear, nor shall they grieve.

And those who call Our signs lies and behave proudly with them— these the fellows of the Fire, they shall abide therein. VII : 33, 34.

II He it is Who has sent His Apostle with guidance and the religion of truth that he may exalt it above all the religions although the polytheists be averse thereto. IX : 33.

(The learned Commentators of the Holy Quran unanimously admit that this Prophecy refers to the Advent of the Promised Messiah and Mahdi in the latter days.)

III He it is who raised up amidst the Meccans an Apostle from among themselves, to recite to them His signs and to purify them, and to teach them the Book and the wisdom whereas they were before certainly in plain error.

And among others of them who have not yet overtaken them, and He is the Mighty, the Wise. LXII : 2, 3.

(The learned Commentators of the Holy Quran unanimously admit that this is a Prophecy regarding the Second Advent of the Holy *Prophet Mohammad Peace and blessings of Allah be on him to be fulfilled in the person of the Promised Messiah and Mahdi.)*

IV Hereafter shall Guidance come unto you from Me. Then whoso follows My Guidance shall not err nor be wretched. But whoso turns away from My Admonition, his truly shall be a life of misery. And We will gather him on the Day of Judgment blind. XX : 122 to 124.

V Allah promises those who believe from among you and act righteously that He shall certainly make them successors in the earth *like unto* He made those successors who preceded them. XXIV : 54.

(Almighty God laid down the foundation of the Israelite Law with Moses and brought the Mosaic dispensation to a close by raising a Messiah thus Moses was the firsi and Christ, the last prophet of the Mosaic dispensation. Almighty God had, moreover, promised Moses that another prophet "*like unto*" him would be raised from among his bretheren : (Deut. 18 : 18). He also said to the Holy Prophet of Islam, peace and blessings of God be on him that he was the Promised Prophet who was the *like* of Moses. (Quran LXXIII : 15.) Again in the above verse He promised that He would raise successors to the Founder of Islam "*like unto*" the successors that had been raised to Moses. In accordance with this promise it was necessary that the Last successor of the Holy Prophet of Islam should be the like of the last successor of Moses *i. e.* A Messiah should appear among the Muslims like the Messiah that had appeared among the Jews.)

VI Verily We have sent down the Book and verily We will preserve the same. XV : 9.

(In accordance with this Prophecy both the letter and the spirit of the Holy Quran are being most wonderfully preserved.

The preservation of the letter is through innumerable Hafizes who know the Holy Quran by heart from beginning to the end. This is so evident a fact that a Christian hostile writer like Muir is compelled to admit that "There is probably in the world no other book which has remained twelve centuries with so pure a text."

Similarly the spirit of the Book has also been preserved through the Inspired Messengers who appeared in the beginning of every century as prophesied by the Holy Prophet Mohammad, peace and blessings of Allah be on him, that "Verily Allah shall raise for my followers at the beginning of every century a man who shall revive their religion for them.")

VII O ye who believe, obey Allah and obey the Apostle, and those in authority amongst you. IV : 59.

VIII (He is the) Exalter of ranks, Lord of the throne, inspires the spirit of His Commandment, unto such of His servants as He pleases, to warn of the Day of Meeting. XL : 15.

IX Is it a wonder for the people that We revealed unto a man from among them saying "Warn men and give glad tidings to those who believe that they shall have a righteous stand with their lord." X : 2.

X O ye who believe, fear Allah and seek a *means* of approaching unto Him and strive in His way, that ye may prosper. V : 35.

XI (Remember) The Day (*i. e.* the Judgement Day) We will call all men with their Imams (*i. e.* Spiritual Leaders) and whoso is given his book into his right hand, these shall read their book (with pleasure) and shall not be wronged a straw. And he who has been blind here shall be blind in the Hereafter and err more from the way. XVII : 73, 74.

XII And who is more iniquitous than him who invents a lie against Allah or calls the truth a lie when it has come to him? Is not the resort of the disbelievers in Hell?

And he who comes with truth and he who believes it to be the truth, these are the God-fearing. XXXIX : 33, 34.

XIII And certainly We have already destroyed generations before you when they were unjust, and their came to them Apostles with clear arguments, and they would not believe. Thus reward We the criminal people.

Then We made you successors in the earth after them that We may see how ye act. X : 14, 15.

XIV We do not punish people until We raise a Messenger. XVII : 17.

(This is an everlasting and invariable Divine Law that when people forget their duties towards their Creator and are sunk in worldliness and all sorts of immorality and sins, the Almighty God out of His mercy chooses a righteous man from among them and inspires him and appoints him as His Messenger to warn the people of their folly and bring them to the right path of His pleasure.

The Hindoo scripture also admits this fact as their sacred book the Bhagwad Gita says :—"Whenever their is a decay of Dharma (i. e. Religion) O Bharata and there is exaltation of Adharma (i. e. Irreligion) then I myself come forth. For the protection of good and for the destruction of evil doers, for the sake of firmly establishing Dharma I am born from age to age."

But when that holy Messenger of God is disbelieved and denounced, God visits the people with all sorts of calamities in order to humble their hearts and to incline them to the acceptance of Truth.

This verse is specially applicable to the present age of the second advent of the Promised Messiah and Mahdi when on account of his rejection the world is visited by terrible chastisement in the form of wars, famines, pestilences, earthquakes and numerous other kinds of calamities one after the other.

Jesus Christ, peace be on him has also predicted the same signs regarding his second advent as he says :—Ye shall hear of wars and rumours of wars. . . . Nation shall rise against nation and kingdom against kingdom and there shall be famines and pestilences and earthquakes in diverse places.

For them shall be great tribulation, such as was not from the beginning of the world to his time, no, nor ever shall be.

Mathew XXIV : 3, 6, 7.

Now hear what does Ahmad the Promised Messiah peace and blessings of God be on him say about this in his manifesto published in the Review of Religions of October 1906 under the heading :—

A Prophecy that all men should know.

" Bear in mind that Almighty God has informed me of earthquakes in general. Know it for certain, then, that as earthquakes have come in America, Europe and Asia, in accordance with my former prophecies, more will yet occur in diverse places, some of which would be so severe that the destruction wrought by them will be unparalleled in the world's history and will remind men of the destruction of the Judgment Day. Death will make such havoc that streams of blood will flow. In fact, so great will be the destruction on the earth's surface as the world has not witnessed before. Many places shall be turned upside down and they would present such scenes of devastation that one would think they had never been inhabited. Other calamities of a terrible nature from earth as well as heaven will come upon men, so that the wise men will be convinced of their extraordinariness. Then will men in great bewilderment begin to ask themselves, What was going to happen ? Many shall be saved and many shall be destroyed. The days are near, nay they are at the door, when the world shall see an unparalleled scene of devastation. Not only will great earthquakes come, but other calamities from heaven and earth will also visit the earth. All this will be brought about because men have forsaken God and with all their heart and all their soul they are bent low upon the world. Had I not come, these calamities would also have been put off for a while, but with my appearance the secret designs of the wrath of God have been made manifest, for He says that *'Punishment is not sent upon a people until a Messenger is raised.'* Those who show fear before the calamity comes shall be shown mercy.

"Do you think that you can be saved by your own plans? That cannot be. Do not think that severe earthquakes have come in distant places in America and your country is safe, for I see that greater distress is in store for you. Thou, O Europe! art not safe, nor thou, O Asia! And ye that dwell in islands! No self-made deity will assist you on that day. I see cities falling down and I find inhabited places in ruin. The Omnipotent God has kept silence for a long time while detestable deeds were done in His sight, but now He will show His face with great awe. Let him who has ears hear that time is not distant. I strove hard to gather men under the protection of God, but it is necessary that the writing of Fate should be fulfilled. I say to you truly that the turn of this country is drawing near. The days of Noah will you again witness and the scene of Lot's land you will see with your own eyes. But God is slow in sending His wrath. Repent that mercy may be shown to you. He who forsakes God is a worm, not a man, and he who does not fear Him is dead, not living."

Traditions.

The Holy Prophet Mohammad peace and blessings of Allah be on him says :—

I Verily Allah shall raise for my followers at the beginning of every century a man who shall revive their religion for them.

II How shall you be when there shall appear among you (Muslims) Son of Mary *and he shall be a Leader of yours from among you* (Bukhari Muslim).

This shows that the Promised Messiah shall be a Muslim and he shall be their Spiritual Leader thus it clearly refutes the false belief of Jesus son of Mary coming down from Heaven. The Bible also refutes this false belief as Jesus himself has said. "*No one goes to Heaven but he that comes from Heaven.*" (St. Jhon. III : 13.) Nay on the other hand regarding his second advent he has clearly warned that he would not personally come back but some one else in his name as he says "*I say unto you, ye shall not see me henceforth, till ye shall say 'Blessed is he that cometh in the name of the Lord.*'"

(Mathew XXIII : 39.)

III The Spiritual Leaders of my followers shall bear resemblance to the Israelite Prophets. *(Hence there is no wonder if the Muslim Messiah resembles Jesus son of Mary one of the Israelite Prophets).*

IV I swear by Him Who has powers over my soul, a time shall come when the Son of Mary shall appear among you. He shall be a just Judge and will break the cross and destroy the swine and will set aside war (Bukhari).

V A time shall come when you will see Jesus, Son of Mary. He will be the Imam (The Spiritual Leader) He will be the Mahdi (The Divine Guide) He will be the just Judge and will break the Cross and destroy the swine and stop Jazia and set aside War (Masnad of Imam Hambal, Volume II page 411.)

VI The Mahdi shall make his appearance at the age of 40 *as if he is a man from Israelites* (The Hujajul Karamah Page 348.)

VII Abu Nuaim narrates the following words of the Holy Prophet. He (The Mahdi) shall have on him two shining *sheets as if he is one of the Israelites.*

VIII The Mahdi is no other than the Promised Messiah. (Ibne Majah and Hakim.)

IX There shall appear men in the East who shall assist the Mahdi, the Prince of the East.

Bible also predicts that the righteous man shall be raised from the East. (Isiah 41 : 2).

X The author of the Jawahirul Asrar, a well-known work written in 840 A. H. says "It is said in Arbæen that the Mahdi shall appear in a village named Kada or Kadia. The Holy Prophet said "The Mahdi shall come out of a village named Kada or Kadia. Allah will bear testimony to his truth, and his companions shall flock to him from distant places, their number being 313 like the number of those who fought at Badr. He shall have with him a printed book containing the number of his companions with their names and the names of their towns."

XI How can my followers go to perdition whose beginning is marked with my appearance and the end with that of Jesus son of Mary.

XII Rejoice ! Rejoice ! ! Rejoice ! ! ! That my followers are identical with that rain about which no one can tell whether its early part is better or the latter and how can those followers go to perdition whose beginning is marked with my appearance and the middle with that of my 12 Khalifas* and the end with that of Jesus son of Mary.

XIII When you hear the advent of Mahdi, it is then enjoined on yon to enter into his Baiat (*i. e.* to enter into his fold) even if you have to walk on snow by crawling and creeping to reach him.

XIV He who does not recognise the Imam-e-Zaman (*i. e.*, Spiritual Leader of the age) dies the death of (Infidels of pre-Islamic days of) ignorance.

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*By the Khalifa is meant the Inspired Messenger who is raised in the beginning of every century to revive the religion of Islam.

Obey the Summoner of Allah. If he is a False Prophet he shall bear the sin and shall be destroyed.

Hereafter shall Guidance come unto you from Me. Then whoso follows My Guidance shall not err nor be wretched. But whoso turns away from My admonition, his truly shall be a life of misery. And We will gather him on the Day of Judgment blind. XX : 122, 123, 124.

O our people obey the Summoner of Allah and believe in Him, that He may pardon your sins and deliver you from the painful torment. XLVI : 30.

And who is more iniquitous than him who forgeth a lie against Allah, while he is called to Islam (*i. e.*, total resignation to Him) ? LXI : 7.

Do they say he has forged it ? Say if I have forged it, on me be my sin and I am clear of what ye do sin. XI : 35.

Say if I err I err only against myself. XXXIV : 49.

And a Believer of the Family of Pharoah who had concealed his faith, said "Will you kill a man for that he says my Lord is Allah and he has certainly come to you with evidences from your Lord ? If he be a liar then on him is his lie, and if he is truthful there shall befall you something of what he threatens you, verily Allah does not direct him to success who is a sinner and liar." XL : 29.

And who is more iniquitous than him who invents a lie against Allah or calls His signs lies ; verily He does not allow the iniquitous to prosper. VI : 21.

And who is more iniquitous than him who invents a lie against Allah or calls the Truth a lie when it has come to him ? Is not the resort of the disbelievers in Hell ?

And he who comes with truth and he who believes it to be the truth : these are the God-fearing. XXXIX : 33, 34.

Had he forged some discourses concerning Us, truly We would have seized him by the right hand and would have surely cut his jugular vein then none of you could be a defence for him. LXIX : 45, 48.

Certainly Allah shall not guide him who is a liar and infidel. XXXIX : 5.

Believers' Prayer.

O our Lord, verily we have heard the voice of one that called. He called us to faith (saying) "Believe in your Lord" and we have believed.

O our Lord, pardon us our sins, and expiate from us our evil works, and cause us to die with the righteous.

O our Lord give us what Thou hast promised us by Thine Apostles and disgrace not us on the Day of Resurrection ; verily Thou wilt not fail the promise.

And their Lord answers them—I will not waste the work of the worker among you, of male or female : the one of you is from the other. III : 190 to 193.

All the praises are for Allah who has guided us to this, and we had not been guided if Allah had not guided us certainly the Apostles of our Lord came to us with truth.

X : 42.

Fate of False Prophets According to Christian Scripture.

If there arise among you a prophet or a dreamer of dreams, and giveth thee a sign or a wonder and the sign or the wonder come to pass, whereof he spoke unto thee, saying, Let us go after other Gods, which thou hast not known, and let us serve them.

Thou shalt not hearken unto the words of that prophet or that dreamer of dreams; for the Lord your God proveth you to know whether ye love the Lord your God with all your heart and with all your soul.

Ye shall walk after the Lord your God, and fear Him and keep His commandments, and obey His voice, and ye shall serve Him and cleave unto Him and that prophet or that dreamer of dreams *shall be put to death*; because he hath spoken to turn you away from the Lord your God.

Deut 13 : 1 to 5.

By sword and famine shall those (false) Prophets be consumed. (Jer. XIV.)

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore by their fruits ye shall know them. (Mathew VII 15-20.)

But the prophet who shall speak a word presumptuously in my name, which I have not commanded him to speak or that shall speak in the name of other gods, that same prophet shall die. (Deut XVIII : 20.)

Then said the Prophet Jeremiah unto Hanamiah the (false) prophet, Hear now, Hanamiah : the Lord hath not sent thee : but thou makest this people to trust in a lie. Therefore thus saith the Lord, Behold, I will send thee away from off the face of the earth : this year thou shalt die, because thou hast spoken rebellion against the Lord So Hanamiah the

(False) prophet died the same year in the seventh month.
(Jeremiah XXVII : 15-17.)

For before these days rose up Thoudas, a false prophet boasting himself to be somebody : to whom a number of men, about four hundred, joined themselves : who was slain and all as many as obeyed him were dispersed and brought to nought.

After this man rose up Judas of Galilee in the days of the enrolment, and drew away some of the people after him : he also perished ; and, all, as many as obeyed him were scattered abroad.

And now I say unto you, Refrain from these men and let them alone ; for if this counsel or this work be of men, it will be overthrown.

But if it is of God, ye will not be able to overthrow them : lest haply ye be found even to be fighting against God.
(Acts V : 36-40.)

Can a False man found a Religion ?

Carlyle, in his book "On Heroes" exclaims, speaking of our master Prophet Mohammad peace and blessings of God be on him " A false man found a Religion ? Why a false man cannot build a brick house ! If he does not know and follow truly the properties of mortar, burnt clay and whatever else he works with, it is no house that he builds, but a rubbish-heap. It will not stand for twelve centuries, to lodge a hundred and eighty millions, it will fall straightway."

(The Muslim Sun Rise.)

Serious warning to those who disbelieve the Divine Messenger of the time. Note the only serious question which shall be repeatedly asked in the life to come after death.

O company of jinn and men, *Did there not come to you Apostles from among yourselves relating to you My signs and warning you of the meeting of this Day?* They shall say, "We bear witness against ourselves". And the life of this world deceived them and they shall bear witness against themselves that they were infidels. VI : 130.

And those who disbelieve shall be driven to Hell in troops, until when they come to it, its doors shall be opened and its Keepers shall say to them "*Did not there come to you Apostles from among you, to recite to you the signs of your Lord and to warn you of this your Day?* They shall say "Yes", But just is the sentence of punishment on the disbelievers.

It shall be said, Enter ye the gates of Hell for ever therein ; and evil the resort of the proud. XXXIX : 68 to 72.

Whenever a troop (of disbelievers) shall be thrown into it (Hell) its Keepers shall ask then "*Did not a Warner come to you?*" They shall say "Yes a Warner did come to us charged with warnings but we called him a liar and said Allah has sent down nothing ; Ye are in nothing but a vast delusion" and they shall say "If we had only listened and had sense, we had not been among the people of the Blaze. They will then confess their sins but away away with the fellows of the burning fire. LXVII : 8 to 11.

And those in Fire shall say to the Keepers of Hell, call upon your Lord that He may remit us one day from the torment. They shall say "*Did not there come to you Apostles with evidences?* They shall say "Yes" The shall then say "Pray, but the prayer of the disbelievers ends in failure. XL : 52, 53.

And those who disbelieve for them is the Fire of Hell, it is not decreed them to die, nor shall their torment be made light to them, thus We reward every disbeliever. And they shall shriek out therein "O our Lord take us out we will do good, not what we have been doing.

(Allah shall reply) "*Did We not give you an age that whoso would mind could mind and there came to you a Warner*, so taste ye ; there is not for the wrong doers any helper.

XXXV : 33 to 35.

May the gracious Allah have mercy on all the readers to whom this reaches and may He inspire them to ascertain and accept the truth of His Promised Messenger whom He has raised for the guidance of humanity in the present age of meterialism according to the prophecies contained in the scriptures of their respective religions, so that they may be heirs to the Divine blessings promised to the belivevers and save themselves from the terrible punishments to be meted out to the disbelievers as shown in the above verses of the Holy Quran.

Literature regarding his claims and teachings will be supplied free, costly books for perusal on depositing the cost which will be fully refunded if the books are returned in a fortnight.

The Judgment Day.

And fear the Day when one soul shall not make satisfaction for another soul at all, nor shall any intercession be accepted from them, nor shall any atonement be taken from them nor shall they be helped. II : 45.

On that Day every one who has disbelieved and disobeyed the Prophet, shall desire that the earth be levelled with them, but they shall not hide a single word from God. IV : 45.

Allah ! There is no deity but He ! He will surely gather you together on the Day of Resurrection—there is no doubt therein. And who is more true than Allah in His saying. IV : 89.

And they say, There is nothing but our life of this world, and we shall not be raised.

And if thou couldst see when they shall be set before their Lord ; He shall say, is not this in truth ? They shall say, Yes, by our Lord ; He shall say then taste ye the torment for that ye did disbelieve.

Now have they lost who called the meeting with Allah lie, until when there comes upon them the Hour suddenly, they say, O woe is us for our neglect thereof !—and they shall bear their burdens on their backs. Will it not be evil which they shall be burdened with ? VI : 29, 30, 31.

And warn by it those who fear that they shall be gathered to their Lord : there is not for them beside Him patron or intercessor that they may become pious. VI : 51.

O Company of Jinn and men, did there not come to you Apostles from among yourselves relating to you My signs and warning you of the meeting of this your Day ? They shall say, "We bear witness against ourselves ;" and the life of this world deceived them, and they shall bear witness against themselves, that they were infidels. VI : 130.

On the Day their (treasures) shall be heated in the fire of Hell, and their foreheads, and their sides, and their backs shall be branded with them,—This is what ye have treasured up for your souls ; taste therefore your treasures. IX : 35.

And on the Day He will gather them together as though they had not tarried except an hour of the day, they shall know each other ;—Now lost are those who call the meeting of Allah a lie, and are not guided. X : 46.

And warn men of the Day when the torment shall come to them.

And those who did wrong shall say "O our Lord respite us to a nearer term ; we will make answer to Thy call, and we will follow Thy Apostles. XIV : 44, 45, 46.

And We will set forth Hell on that Day before the disbelievers, whose eyes have been veiled against My admonition and were not able to hear. XVIII : 100, 101.

And on that Day shall the wrong-doer bite his hand and say O that I had taken with the Apostle a way.

O woe to me ! Would that I had not taken such a one for a friend.

It was he who led me astray from the Warning which had reached me ! and the Devil leaves a man in lurch.

XXV : 29, 30, 31.

And on that Day We will gather out of every nation a troop of those who disbelieved Our signs and they shall be marshalled ; Until they come together, Allah will say "Did you disbelieve My signs notwithstanding ye encompassed them not by knowledge ? What ye have been doing then ? And the Word of punishment shall be justified upon them for their wrongs and they shall not be able to plead.

XXVII : 87.

O ye people, fear your Lord and dread the Day when the father shall not atone for his son, nor shall the child atone for his father at all.

Verily, the promise of Allah is true ; so let not the life of this world deceive you, nor let the deceiver deceive you concerning Allah. XXXI : 32, 33.

Say thou : For you is the appointment of a Day which ye shall not retard an hour nor hasten on. XXXIV : 29.

They await but a single blast it shall seize upon them while they are wrangling.

And they shall not be able to make a Will, nor to their families shall they return.

And there shall be a trump, on the trumpet and lo! from their graves they shall run to their Lord.

They shall say, O woe to us! who has raised us up from our sleeping place? This is what the Merciful threatened and the Apostles did speak the truth.

It shall be but one shout, and lo! gathered together shall they all be brought before Us.

To-day shall no soul be wronged at all, and ye shall only be rewarded for what ye have done. XXXVI : 40 to 45.

And (on the Day) they shall say "What ails us that we see not the men whom we numbered amongst the wicked. Whom we used to laugh at? Or have they escaped our eyes."

Verily this is the truth that fellows of the fire shall contend with each other. XXXVIII : 62, 63, 64.

If the wicked possessed all that is in the earth and with it the like thereof, verily they would ransom themselves with it from the pain of the punishment on the Day of Resurrection, and there shall appear to them, from Allah, what they never imagined.

And their evil deeds shall be clearly perceived by them, and there shall encompass them what they did mock at.

XXXIX : 48, 49.

And there shall be a blast on the trump and all who are in the heavens and the earth shall swoon away except those whom Allah shall please : then there shall be another blast on it, and lo ! they shall rise up looking on.

And the earth shall shine with the light of its Lord and the Book shall be set forth, and the Prophets and the Martyrs shall be brought forward, and it shall be decided between them with truth, and they shall not be wronged.

And every soul shall be fully paid for what it has done and He best knows what they do.

And those who disbelieve shall be driven to Hell in troops, until when they come to it, its doors shall be opened and its keepers shall say to them, "Did not there come to you Apostles from among you, to recite to you the signs of your Lord and to warn you of this your Day ?" They shall say Yes, but due is the sentence of the torment against the disbelievers.

It shall be said, Enter ye the gates of Hell for ever therein ; and evil the resort of the proud.

And those who fear their Lord shall be driven to the Paradise in troops, until when they shall come to it and its gates shall be opened, and keepers, shall say to them Peace upon you ; ye have done well ; so enter into it, for ever.

XXXIX : 68 to 73.

The friends on that day shall be enemies unto one another excepting the pious.

O My servants! There is no fear on you today, nor ye shall be grieved who have believed in Our signs and were resigned, enter ye and your wives into Paradise delighted.

XLIV: 67 to 70.

And there shall be a blast on the trumpet; that is the threatened Day.

And every soul shall come, and with it a driver and witness.

Thou hast truly been heedless of this, but now have We taken thy veil off from thee, and thy sight is indeed keen this Day.

And his companion shall say, This is what is with me ready. L: 20 to 23.

The day the earth shall cleave asunder over them of a sudden; that is a gathering easy for Us. L: 44.

The Day the crier shall call to an awkward thing.

With down cast eyes shall they come forth from the graves, like locusts scattered abroad.

Hastening to a crier. The disbelievers shall say, This is a hard Day. LIV: 6, 7, 8.

For on that day neither men nor jinn shall be asked of his sin!

The wicked shall be known by their marks, and they shall be taken by fore—locks and the feet. LV: 39, 41.

There shall not profit you your kindred, nor your children on the Day of Resurrection ; a severance between you ; and Allah what ye do doth see. LX : 3.

O Disbelievers, present no excuses. To-day ye shall certainly be rewarded for what ye have done. LXVI : 7.

The Day when the leg is made bare, and they shall be called upon to worship, and they shall not be able.

Their looks shall be cast down-shame covering them for that they were called to worship while at they were safe. LXVIIII: 41, 42.

And how will ye escape if ye believe not on the Day which shall make children grey headed.

The heaven shall be rent by it: and the threat shall be carried out.

Verily this is a Warning: let him who will take to his Lord a way. LXIII: 17, 18, 19.

The Day when the spirit and the angels shall stand in order they shall not speak, unless he whom the Merciful shall permit, and who shall speak aright.

That is the sure Day: whoso then will, let him take to his Lord a home.

Verily, We warn you of a chastisement at hand the Day when a man shall see what his hands have sent before him, and the disbelievers shall say, O that I were dust!

LXXVIII: 38, 39, 40.

On that Day shall man remember what he has striven after. And Hell shall be in full view of all who will be looking on: then who has transgressed. And has chosen the life of this world. Verily Hell,—that is his abode. And whoso has feared the appearing before his Lord, and has kept his soul from lust. Verily the Paradise—that is his abode!

LXXIX: 35 to 40.

On that Day shall a man fly from his brother. And his mother and his father. And his wife and his children. To every man, on that Day his own concerns will be enough. Faces on that day shall be bright. Laughing and joyous! And faces on that Day with dust upon them. Darkness covering them; These are the disbelievers, the wicked.

LXXX : 35 to 42.

And what shall make thee know what the Day of Judgment is?

Again, what shall make thee know what the Day of Judgment is?

A Day when one soul shall have no power to avail anything for another soul, and the command on that Day shall be of Allah. LXXXIII : 16, 17, 18.

And Hell on that Day is moved up :—on that Day shall man remember ; but how will remembrance avail him ?

He will say, O that I had sent something forward for my life!

On that day none shall punish as with His punishment.

And none shall bind with bonds as His.

O thou soul which art at rest!

Return to thy Lord, well pleased and well pleasing.

Enter thou among My servants.

And enter thou My Paradise. LXXXIX: 23 to 30.

Traditions.

The Holy prophet Mohammed peace and blessings of Allah be on him says.

The men shall rise on the day of Resurrection with the intentions they had on leaving the world.

بسم اللہ الرحمان الرحیم نحمدہ و نصلی علی رسولہ الکریم

Some of the most admirable and epoch making Reforms effected by the teachings of the Holy Prophet Mohammad peace and blessings of Allah be on him which stand unparalleled in the history of the world.

It is not possible within the limited compass of this small book to dilate upon and give readers even an outline of the greatness of the soul of the Holy Prophet Mohammad—Peace and blessings of Allah be on him—and the epoch making achievements and reforms he made in Arabia which eventually revolutionised the whole world by bringing 40 crores of souls under his banner and in the fold of Islam.

It would require volumes to recount his achievements and the resultant good to humanity; however, it would be only just to his blessed memory to summarise a few of his achievements in this short space.

(1.) *Unity of God.*—Before the advent of Prophet of Islam—Peace and blessings of Allah be on him—the people who had been given scriptures as well as those who were not, both had been corrupt and debased. Instead of worshipping one God all nations had plunged into the belief of plurality of Gods and in idolatory. The Jews believed in Ezra as God; the Christians took Christ for God or as the Son of God; they also made an idol and image of Mary and worshipped it. Then there were multitudes of people who worshipped the sun, the moon, stars, fire, water, animals, stones, etc., People worshipped almost anything which appealed to their imagination. We have not to go far to find such beliefs even in these times of advancement as survivors of the past.

In those times Arabs were confirmed idolators. They had 360 idols in Kaba whom they worshipped one per day as a separate God for each day before whom offerings were made which became the means of their maintenance. In fact the institution of idol worship was firmly established as it was their stock-in-trade for making their living as Arabs from towns and villages came to Mecca to worship idols and such traffic brought them trade and money.

Therefore it was quite natural that the worship of one invisible God would strike at the root of their idol worship and would result in their losing the means of their subsistence. In the face of the opposition from the whole Arab nation, the Prophet of Islam—Peace and blessings of Allah be on him—after having suffered indescribable persecutions and privations succeeded in convincing them and winning them over and thus sweeping away root and all the gross idolatry of Arabia for ever and inculcated in them the belief of oneness of God, that worship was only due to the almighty God alone, who was the Creator of the whole universe, Sustainer of all people the Lord of all ages, the King of all places and the Source of every power, physical or spiritual.

(2.) *Eevery Nation had a Prophet.*—He repudiated the long rooted belief that Prophethood had been confined or reserved by God for any particular tribe or race or for any particular generation or for any particular country because this would bring a charge of partiality and favouritism against the Creator as having favoured a certain race, or a generation or country in preference to others as such belief would amount to a denial of His Providence providing for the whole world without distinction.

The Prophet of Islam—Peace and blessings of Allah be on him—bore testimony to the truth and validity of all the Prophets who appeared among all the nations in different ages and in different countries as will be seen from the verses

"And there is no nation but there has passed among them a Warner (XXXV : 22) also." And We have sent no Apostle but with the lauguage of his people that he may clear up to them (XIV: 4).

To acknowledge and admit that the Founders of all the different religions were Holy Prophets sent and raised by God and to reverence them as such is the key note for establishing peace and striking at the root of dissensions amongst all the different nations of the world and allaying communal disturbances.

All honour is due to Master Prophet Mohammad—Peace and blessings of Allah be on him—who promulgated such a teaching in justice to the previous Prophets. Such sublime commandment was not issued by any other Prophet and is not to be seen in any other religion except Islam.

(3.) *Religious Tolerance.*—He taught that in spite of difference of religion, people ought to live in peace and amity with each other and should not quarrel over religious matter. If a man has the truth, he need not quarrel over it, he has but to present it and it will of itself conquer the hearts of the people. He therefore permitted even Christians to conduct their service in his Mosque, an instance of large—hearted toleration which is hardly to be met with even in this advanced twentieth century.

(4.) *Religious Warfare.*—He always laid emphasis on the point that Muslims should never be the first to attack; they should on the other hand fight only for defence. He always enjoined upon his followers never to kill in battle women, children, clergymen, old men and those who were unfit for war. He taught that those who laid down their arms should not be killed. Trees should not be cut down, buildings should not be demolished, towns and villages should not be raged, and if he ever came to know that these instructions were violated he was very much displeased and those guilty of such misdeeds were brought to book.

(5.) *Intoxication Vetoed.*—People all over the world have now begun to learn how very ruinous and mischievious is the use of intoxicating drinks. During the last war Mr. Lloyd George is reported to have said "We are fighting Germany, Austria and Drink and as far as I can see the greatest of these deadly foes is Drink. Drink is doing us more damage in the war than all the German submarines put together."

However, the Christian Nations have not been able to safeguard and protect themselves from this ruinous habit, nor there is any hope of their freeing themselves from this monstrous vice—because of their religious belief that Jesus Christ performed the miracle of transforming water into wine therefore they have received drinks with open arms and with joyful feeling, in the same way other nations throughout the world are addicted to and have given themselves up to drinks more especially on joyful occasions and on holidays they indulge in drinks as a matter of course and as religiously bound.

Before the advent of Islam, Arabs as a nation had sunk deep and were steeped in this horrible vice of drink so much so that they were using drinks in place of water but Lo ! after the advent of Islam, the teaching of Prophet of Islam—Peace and blessings of Allah be on him—had such a marvellous effect that when the Arabs heard of the verses revealing the Divine truth about shirking and avoiding drinks, those who had the goblets of wine in their hands ready for drinking threw them out instantly and those that had vessels or barrels of intoxicating drinks in their homes at once emptied their contents and all intoxicants began to flow in the streets of Madina as if rivers had overflown their banks. These facts have been noted by Historians and recorded in books as a lasting tribute to the Prophet of Islam—Peace and blessings of Allah be on him.

Has any Prophet, any Reformer or any Government such an achievement to credit with ? Even force of arms cannot accomplish what the Prophet of Islam—Peace and blessings of Allah be on him—did at a stroke. Such a change of mentality in a most depraved nation is an achievement so rare as not to be found anywhere else in the annals of the history of the world.

(6.) *Shift from Fornication to Chastity.*—In Arabia fornication was practised so openly and to such an extent that they used to take pride in it and boast of it as a rare virtue. They had given themselves up to beastly passions and sexual pleasures. It needed a Prophet like Mohammad—Peace and blessings of Allah be on him—to come to the rescue of women and to stamp out this most dreadful evil which was rampant in Arabs of pre-Islamic times.

Arabs had drinking and dancing parties five times daily which gave rise to debauchery and social evils. The Prophet of Islam peace and blessings of Allah be on him closed up such parties altogether and thus stopped the free intermingling of men with strange women, also stopped strange men and women having company in solitude and coming in contact with each other. Not only this but enjoined men that with the execption of very close relatives no men should look at women or at their being dressed in finery. That if a man was to cast a look on a woman accidentally or unintentionally he should at once cast his sight down and not to look at her for a second time; in this manner he inclucated in Arabs the proper way to chastity. People of this so called civilised times are no less steeped in such vices and so long as they do not act upon the golden precepts of the Prophet of Islam peace and blessings af Allah be on him they will never be able to save themselves from this vice which is the root of social evil.

(7.) *Infanticide*—Birth of a female was supposed to be very degrading. Therefore they used to bury alive a female baby when she was born. The Prophet of Islam peace and blessings of Allah be on him denounced such atrocity and declared that perpetrators of such cold—blooded murders will have hell for their punishment, whereas he gave the happy tidings that such persons who will rear and bring up their female born with love and proper care will attain heaven. In this manner he rooted out this evil custom from amongst Arabs and thus became the Redeemer of the female sex.

(8.) *Human Sacrifices.*—Human sacrifices were offered at the altar of idols as religious rites and ceremonies. The Prophet of Islam peace and blessings of Allah be on him put an end to this altogether and in its place put in vogue sacrifice of camels, cows, and sheep and gave out as explanation that in this world it was universal rule that anything of less inportance and value was sacrificed for a higher one, in the same way an animal should be sacrificed for a human being and in accordance to the same principle a human being should sacrifice his or her sensual desires for pleasing the Creator ; such should be their aim and object while offering sacrifice of an animal.

(9.) *Constant Bloodshed.*—Arabs were known for their barbarity and for nursing feelings of enmity. They used to get excited in trifling matters of disagreement and used to plunge daggers in the hearts of the offending persons which generated enmity in their families, clans and tribes, and hostilities were carried on for generations.

The Prophet of Islam—Peace and blessings of Allah be on him—renounced this and explained to them that by joining Islam they had become spiritual brothers, they should therefore have brotherly feelings and true love for each other and should become Muslims in the true sense of the word and thus they became peaceful citizens spreading peace and amity throughout the world.

(10.) *Thefts and Plunders tabooed.*—Thefts and plunders were considered by Arabs as their birth right ; with them it was an avocation and as such they formed themselves in bands for the common purpose of looting and seizing the goods of travellers. This was considered by them as lawful as any profession to make their living and make money besides.

The Prophet of Islam peace and blessings of Allah be on him made it clear to them that such acts were most improper and wrong and extremely detestable. To take another's property by force or by theft was a very great sin according to Islam, therefore this was strictly forbidden. He formulated law of inflicting such deterrent punishment for thieves and robbers that stamped out this long established evil and gave a lasting blow to it.

Furthermore, he explained to them that the travellers who were coming to their country deserved consideration and should be taken for their guests and should be given shelter food and any help they required. Thus he changed their mentality and implanted in their minds the beauty of friendly welcome and hospitality to the townspeople and to the new—comers. From the time of the Prophet of Islam—Peace and blessings of Allah be on him—the Arab nation has been known for its hospitality. A poor Arab giving his last penny to entertain his guest has been a common occurrence and foreign visitors to Arabia will testify to this. In fact Arab hospitality has been proverbial throughout the world.

What a change brought on by Islam's Prophet—Peace and blessings of Allah be on him—to change thieves, highway robbers into most obliging and most hospitable beings on God's earth was not a small achievement or no small miracle.

(11.) *Polygamy*—Also in those days Arabs could marry and have sexual intercourse within the prohibited degree of kindred. Rapine and incest raged supreme and not infrequently mother, aunts, etc. were taken as wives, it was to prohibit this unnatural and horrible custom that the words "Your mothers are now prohibited to you" were revealed in the Quran. The Prophet of Islam—Peace and blessings of Allah be on him—strictly prohibited and stopped these.

Also Arabs used to have unlimited number of wives. This was an established order in those times. The Prophet of Islam—Peace and blessings of Allah be on him—revoked this and placed restrictions by limiting the number of wives to four in the most and that also under such stipulation as could be observed and carried out only by persons of rare purity who were obliged to take recourse to having more than one wife under unavoidable circumstances. Thus the door of polygamy was practically closed for the greater majority of people.

(12.) *Divorce.*—Arabs had no consideration whatever for their wives and were tyrannising over them in the way they liked and were divorcing them at their sweet will to suit their own whims and fancies. The Prophet of Islam peace and blessings of Allah be on him stopped such oppression on the part of husbands and made it clear that a wife has the same rights over her husband as a husband has over his wife and they should mutually treat each other with love and any dispute or disagreement should not precipitate divorce. In such case their relatives should step in and try to conciliate them and to get them reconciled. If all efforts failed to bring them to agreement, then and then only they should be divorced from each other. To the degree to which a husband is entitled to divorce his wife, the latter also is entitled to the same extent to free herself from her husband.

(13.) *Implicit Obedience to the Government.*—Arabs in those days yielded obedience to no rules and recognised no Government. They set at nought any law or administration. The Prophet of Islam—Peace and blessings of Allah be on him— imbued in them teachings and tenets that they should implicitly obey and yield to the Ruler or Government of the time in observing strictly the laws promulgated. That in the case of their finding any law of the Government as being unjust, oppressive or inequitable they should with all due obeisance and respect bring to the notice of the Government such acts and make suggestions for alterations desired, by convincing the Government of their true perspective, but under no circumstance or on no account should they use seditious methods or start seditious propaganda. That in spite of all such lawful and respectful persuasions if they found the Ruler or the Government obdurate or adamant by not giving ear to their appeals, even then they should bear with patience and endurance. In the event of the matters reaching such culminating point or climax that they can have no more endurance, then to leave the country of such Government in perfect peace and to seek habitation in some other country but never to be turbulent and never to try to wreck the Government whom God had appointed their sovereign and God only knows what is best.

What sublime, serene and peaceful teachings! One may search through the pages of the scriptures and tenets of all other religions but he will search in vain to find such excellent and peaceful precepts in cementing the connection between the Ruler and the ruled.

(14.) *His Ultimate success as a Grand Divine Reformer*—The Prophet of Islam—Peace and blessings of Allah be on him—conquered and won over the hearts of unruly Arabs so very completely that he gained from them unconditional and implicit obedience to his every word. It is impossible to find in the history of the world a single instance in which an individual's words were so thoroughly acted upon without the least resistance.

His teachings about having compassion for and sympathising with God's creation were remarkable in the extreme. He enjoined that to do good to anyone who does us good was nothing more than what was justified, therefore it was virtue of too common an order. To initiate good or to do good at first hand without any selfish motive was a virtue which could be placed in the second rank and to do good and to extend sympathy to such an extent as blood relatives or as parents feel for their children was virtue of the highest order.

As for retaliation Prophet Moses' teaching was that if some one gave us a blow we should give him a blow in return Whereas Jesus Christ taught that if a person slapped us, we should present to him another side of our face to be slapped also. While the Prophet of Islam's teaching is that if any person causes us affliction or hurts us, we must weigh in our mind and consider whether it would be best for the betterment of the offending party in punishing him in return or in forgiving him. If punishment be thought best for correction, to mete it out in proportion to injury received but leaving aside vindictive feelings if it be thought that the guilty person was really penitent and forgiveness will have more and better effect on him than punishment in that case the best course would be to suffer injury and let bygone be bygone and pass over it and to expect reward from God for such generosity and greatness of soul. In short Prophet of Islam—Peace and blessings of Allah be on him—transformed and changed the mentality of the pre-Islamic Arabs who were apparently human beings but in their behaviour acted like wild beasts and taught them high morals, not only this but made them virtuous in duties of life and from this stage they became pious and Godly and became shining illustrations for the world. May the gracious Allah shower His choicest blessings on our beloved and Holy Prophet Mohammad—Peace and blessings of Allah be on him—and on his descendants and followers to all eternity.

Some of the Distinctive points of Superiority of the Holy Prophet of Islam over all other Prophets.

I. *Universal Prophet.*—He was raised as a Prophet for the whole human race, whereas the mission of all other Prophets was limited to a particular nation, country or age. (For authorities from the Holy Quran, traditions and the Bible, see pages 104 and 105 of the Extracts from the Holy Quran. 7th Edition).

II. *Perfect Religion.*—He has been granted a perfect, practicable, all comprehensive and everlasting code of guidance, whereas the religions of all other prophets suited only to the conditions prevalent in their respective ages and have no universal character. (see pages 103 and 106 of the same book).

III. *Integrity of the Revealed Book.*—He alone has been given such a Book as is immune from human interpolation. The detractors of Islam could not but confess its pristine purity. For instance, such a hostile Christian writer as Sir William Muir, says: "There is probably in the world no other book which has remained twelve centuries with so pure a text."

IV. *Inspired Reformers.*—He is the only Prophet whose religion (Islam) has been vouchsafed the unique Divine promise that the Almighty God would raise an *Inspired Reformer* at the beginning of every century for its revival whose duty it is to expound the real spirit of the Holy Quran. Such a Divine blessing as the above is not at all claimed by the votaries of other religious denominations.

V. *The living language of the Revealed Book.*—He alone has been given such a Revealed Book that the language of which (Arabic) is a living one and not dead, whereas the language of the revealed books of all other prophets is dead.

VI. *The Living God.*—He alone has presented to the world such a Living God as speaks with his votaries in all ages, whereas the followers of all other prophets, do not even believe that God speaks now as He spoke in the past. (see pages and of the same book).

VII. *Sacerdotalism.*—He stands unique among all other Divine teachers for abolishing sacerdotalism and demolishing the barriers of colour and race and stripping religious worship of expensive ceremonies.

VIII. *Science and Education*—He stands unrivalled in giving impetus to Science and education to both the sexes (see pages 100 to 102 of the same book).

IX. *Labour and capitat problem solved*—He is the most prominent among all other Divine Teachers in providing for the poor and the weak, by taxing the capitalists and enjoining upon the rich Muslims to pay annually compulsory alms (zaket) at the rate of 2½ per cent on their total saving and thus left no room for Bolshevic propaganda.

X. *Champion of Woman's rights.*—He is chivalrous champion of women's right and honour and it was through him that the world for the first time learnt that "Women have equal rights with men" and that "The paradise lies at the mother's feet." (see pages 54 to 62 of the same book).

XI. *Slavery.*—He is the only Prophet who has contributed much towards the emancipation of slaves. It is a stern fact that Muslim slaves ruled over India as Kings, when non-Muslim world was still under the curse of slavery. (see pages 97 to 99 of the same book).

XII. *Nobility of mind.*—He displayed greatness and magnificence of mind by his not bearing any malice or grudge even towards his bitterest enemies who did not spare anything in persecuting him ; this was plainly shown by his praying for their good, while we find that Noah and Moses great prophets as they were prayed for destruction of their enemies.

XIII. *Forgiveness.*—He showed spirit of forgiveness to such a degree as has no parallel in the records of human history, not even in the annals of lives of great prophets ; this was clearly shown when he returned to Mecca and was declared the King of Arabia ; then his deadly enemies who had been thirsting for his blood were arraigned before him ; their atrocities in the long period of thirteen years deserved no less retribution than death , but Lo, to the surprise of all he gave his judgment proclaiming that he freed them from all reproof that he bore no ill-will towards them and that they were to be set at liberty like free citizens. Let any one try to find such a precedent in the world's history and he will try in vain.

XIV. *Patience and Forbearance.*—He manifested patience and forbearance in the hardest trials without in the least flinching or even uttering a word of fear or restlessness ; this was as marked a feature of his character as other moral excellencies ; we may search high and low to find such words from him as "Eli Eli lama sabachtani" meaning Oh God, Oh God, why hast Thou forsaken me" uttered by Jesus Christ.

XV. *The Perfect Exemplar.*—He illustrated righteousness in every walk of life; he was the only Prophet whom it was given to pass through every phase of life in order to illimunate the world as to how to live; he began operations in the world by being a servant, then as a trader, as a God—fearing man, as a husband, as a father, as a spiritual teacher, as a guide, as a Commander and last of all as a King; one may read through the history of his life and he will find examples for emulating in whatever walk of life a person wants to find a specimen to suit his own affairs and he will be filled with excessive joy and ecstacy in finding in him having an embodiment of all the attributes of God to a degree which no previous Prophet ever attained; he will find him standing on the highest pinnacle in the human history as an Exemplar; we cannot take Jesus Christ as an Exemplar because Christ never subdued his enemies and had them at his mercy to show an example of forgiveness; he was not married therefore he could not give us an illustration or be our guide in wedded life; not having any children to rear, he could not show us the duties of parents towards their children; he never traded, we therefore have no rules from him as a trader ; he never rose to Kinghood we therefore cannot get an idea from him as to how a King should conduct himself; from this we can see that we have very little to learn from Jesus Christ to carry us through this life; nor can we find a complete code for this life from any previous prophet.

Some of the Views of the eminent European Writers concerning Islam and its Holy Founder.

Mr. Thomas Carlyle, the greatest English writer of the the 19th century, referring to the reforms says :—

"A great change: what a change and progress is indicated here in the universal condition and thoughts of men" !

"A great number of God's creatures believe in Muhammad's word at this hour than in any other word whatever."

"Islam means in its way *denial* of self, *annihilation* of self. This is yet the highest wisdom that Heaven has revealed to our earth."

"To the Arab nation it was a birth from darkness into light; Arabia first became alive by means of it."

"These Arabs, the man Mohammad, and that one century, —is it not as if a spark had fallen, one spark, on a world of what seemed black unnoticeable sand; but lo, the sand proves explosive powder, blazes heaven-high from Delhi to Grenada! I said, the great man was always as lightning out of heaven; the rest of men waited for him like fuel, and then they too would flame.

Sir William Muir says :—

"Few and simple as the positive precepts of Mohammad up to this time appear, they had wrought a marvellous and a mighty work. Never, since the days when primitive Christianity startled the world from its sleep, and waged a mortal combat with Heathenism, had men seen the like arousing of spiritual life, the like faith that suffered sacrifice and took joy in the cause of good for conscience's sake.

"From time beyond memory, Mecca and the whole Peninsula had been steeped into spiritual torpor. The slight and transient influence of Judaism, Christianity, or Philosophy upon the Arab mind, had been but the *ruffling* here and there the surface of a quiet lake;—all remained still and motionless below. The people were sunk in superstition, cruelty, and vice. It was a common practice for the eldest son to marry his father's widows inherited as property with the rest of the estate. Pride and poverty had introduced among them, as it has among the Hindus, the crime of female infanticide. Their religion consisted in gross idolatry, and their faith was rather the dark superstitious dread of unseen beings whose good will they sought to *propitiate*, and to avert their displeasure than the belief in any over-ruling Providence. The Life to come and *Retribution* of good and evil were, of motives of action, practically unknown.

"Thirteen years before the Hegira, Mecca lay lifeless in this debased state. What a change those thirteen years had now produced! A band of several hundred persons had rejected idolatry, adopted the worship of one great God, and surrendered themselves implicitly to the guidance of what they believed a revelation from Him;—pray to the Almighty with frequency and fervour, looking for pardon through His mercy, and striving to follow after good works, almsgiving, chastity and justice. They now lived under a constant sense of the Omnipotent power of God, and of His providential care over the minutest of their concerns. In all the gifts of nature, in every relation of life, at each turn of their affairs, individual or public, they saw His hand. And, above all, the new spiritual existence in which they joyed and gloried, was regarded as the mark of His especial grace, while the unbelief of their blinded fellow citizens was the hardening stamp of His predestined *reprobation.* Mohammad was the minister of the life to them,—the source under God of their new-born hopes ; and to him they yielded a fitting and implicit submission."

"In so short a period, Mecca had from this wonderful movement, been rent into two factions, which, unmindful of the old land-marks of tribe and family, were arrayed in deadly opposition one against the other. The believers bore persecution with a patient and a tolerant spirit. And though it was their wisdom so to do, the credit of a magnanimous forbearance may be freely accorded to them. One hundred men and women, rather than *abjure* the precious faith, had abandoned their homes, and sought refuge, till the storm should be over-past, in Abyssinian exile. And now even a larger number, with the Prophet himself, emigrated from their fondly-loved city, with its sacred temple,—to them the holiest spot on earth, —and fled to Medina. There the same wonder-working charm had within two or three years prepared for them a brotherhood ready to defend the prophet and his followers with their blood. Jewish truth had long sounded in the ears of the men of Medina, but it was not till they heard the spirit-stirring strains of the Arabian Prophet, that they too awoke from their slumber, and sprang suddenly into a new and earnest life."

Further on Sir William Muir says:—

"And what have been the effects of the system which, established by such instrument Mohammad has left behind him. We may freely concede that it banished for ever many of the darker elements of superstition which had for ages shrouded the Peninsula, idolatry vanished before the battle-cry of Islam; the doctrine of the unity and infinite benefaction of God, and of a special all-pervading Providence, became a living principal in the hearts and lives of the followers of Mohammad, even as it has in his own. An absolute surrender and submission to the divine will (the very name of *Islam*) was demanded as the great requirement of the religion. Nor are social virtues wanting. Brotherly love is inculcated within the circle of the faith; orphans are to be protected, and slaves treated with consideration; intoxicating drinks are prohibited, and Muhammadanism may boast of the degree of temparance unknown to any other creed."

Dr. Marcus Dods writes:—

"But is Muhammad in no sense a Prophet? Certainly he had two of the most important characteristics of the prophetic order. He saw truth about God which his fellowmen did not see, and he had an irresistible inward impulse to publish this latter qualification. Muhammad may stand comparison with the most courageous of the heroic prophets of Israel. For the truth's sake he risked his life, he suffered daily persecutions for years, and eventually banishment, the loss of property, of the good-will of his fellow citizens, and the confidence of his friends—he suffered in short as much as any man can suffer short of death, which he only escaped by flight and yet he *unflinchingly* proclaimed his message. No bribe, threat or inducement could silence him. "Though they array against me the sun on the left, I cannot renounce my purpose." And it was this persistency, this belief in his call, to proclaim the Unity of God which was the making of Islam. Other men have been monotheists in the midst of idolators, but no other man has founded a strong and enduring monotheistic religion. The destination in his case was his resolution that other men should believe.

The learned doctor further on in his book, "Mohammad, Buddha, and Christ," remarks :—

"No one, I presume, would deny that to Mohammad's contemporaries his religion was an immense advance on anything they had previously believed in. It welded together the disunited tribes, and lifted the nation to the forefront of the important powers in the world. It effected what Christianity and Judaism had alike effect—it swept away, once for ever, idolatry, and established the idea of one true God. Its influence on Arabia was justly and pathetically put by the Muslim refugees in Abyssinia, who when required to say why they should not be sent back to Mecca, gave the following account of their religion and what it had done for them: *O king, we were plunged in ignorance and barbarism; we worshipped idols; we ate dead bodies; we committed lewdness; disregarded family ties and the duties of neighbourhood and hospitality; we knew no law but that of the strong, when God sent among us a Messenger of whose truthfulness, integrity, and innocence we were aware; and he called us to the unity of God, and taught us not to associate any god with Him; he forbade us the worship of idols, and enjoined upon us to speak the truth, to be faithful to our trusts, to be merciful, and to regard the rights of others; to love our relatives and to protect the weak; to flee vice and avoid all evil. He taught to offer prayers, to give alms, and to fast. And because we believed in him and obeyed him, therefore are we persecuted and driven from our country to seek thy protection.*"

Rev. Stephens says:—

"The aim of Muhammad was to revive among his countrymen the Arabs, as Moses revived among his countrymen, the Jews, the pure faith of their common forefather Abraham. In this he succeeded to a very great extent. For a confused heap of idolatrous superstitions he substituted a pure monotheistic faith; he abolished some of the most vicious practices of his countrymen, modified others; he generally raised the moral standard, improved the social condition of the people, and introduced a sober and rational ceremonial in worship."

"The vices most prevalent in Arbia in the time of Muhammad which are most sternly denounced and absolutely forbidden in the Quran were drunkenness, unlimited concubinage and polygamy; the destruction of female infants, reckless gambling, superstitious arts of divination and magic. The abolition of some of these evil customs and the mitigation of others, was a great advance in the morality of the Arabs, and is a wonderful and honourable testimony to the zeal and influence of the Reformer. The total suppression of female infanticide and of drunkenness is the most signal triumph of his work."

The reverened gentleman quoted above continues :—

"First of all, it must be freely granted that to his own people Mohammad was a great benefactor. He was born in a country where political organization, and rational faith, and pure morals were unknown. He introduced all three. By a single stroke of masterly genius he simultaneously reformed the political condition, the religious creed, and the moral practice of his countrymen. In the place of many independent tribes he left a nation ; for a superstitious belief in gods many and lords many he established a reasonable belief in one Almighty yet beneficient Being ; taught men to live under an abiding sense of this Being's superintending care, to look to Him as the Rewarder, and to fear Him as the Punisher of evil-doers. He vigorously attacked, and modified and suppressed many gross and revolting customs which had prevailed in Arabia down to his time. For an abandoned profligacy was substituted a carefully regulated polygamy, and the practice of destroying female infants was effectually abolished."

"As Islam gradually extended its conquest beyond the boundaries of Arabia, many barbarous races whom it absorbed became in like manner participators in its benefits. The Turk, the Indian, the Negro, and the Moor were compelled to cast away their idols, to abandon their licentious rites and customs, to turn to the worship of one God, to a decent ceremonial and an orderly way of life. The faith even of the more enlightened Persians was purified : he taught that good and evil are not co-ordinate powers, but that just and unjust are alike under the sway of one All-wise Ruler, who ordereth all things in heaven and earth."

"For barbarous nations, then, especially—nations which were more or less in the condition of Arabia itself at the time of Mohammad—nations in the condition of Africa at the present day with little or no civilisation, and without a reasonable religion—Islam certainly comes as a blessing as a turning from darkness to light and from the power of Satan unto God."

"That part of Islam * * * which most distinctly reveals the minds of its author is also its most complete and its most shinning part—We mean the ethics of the Quran. They are not found, any more than the other laws, brought together in one, or two, or three Surats but "like golden threads," they are woven into the huge fabric of the religious constitution of Mohammad. Injustice, falsehood, pride, revengefulness, calumny, mockery avarice, prodigality, debauchery, mistrust and suspicion are inveighed against as ungodly and wicked; while benevolence, liberality, modesty, forbearance, and patience, and endurance, frugality, straight-forwardness, decency, love of peace and truth, and above all, trusting in one God, and submitting to His will, are considered as the pillars of true piety, and the principal signs of a true believer." *Chambers' Cyclopedia, Vol VI.*

"The morality of the Quran has not been less unjustly attacked than its dogmas. It condemns debauchery, and excesses of every kind, usury, avarice and pride, slander and calumny, covetousness, hypocrisy, the thirsting after worldly goods; it ordains on the contrary, alms-giving, filial piety gratitude towards God, fidelity to engagements, justice, specially towards orphans and without respect of persons, chastity and decency even in words, the ransoming of captives, patience, submission, benevolence, forgiveness of injuries, the returning of good for evil, and the walking in the path of virtue not with the view of obtaining the approbation of the world, but for being acceptable to God."—*J. Davenport.*

"By a fortune absolutely unique in history, Mohammad is a threefold founder—'of a nation, of an empire, and of a religion." Illiterate himself, scarcely able to read or write, he was yet the author of a book *which is a poem, a code of laws*, a book of common prayer, and a Bible in one, and is reverenced to this day by a sixth of the hole human race as a miracle of purity of style, of wisdom, and of truth. It is one miracle claimed of by Mohammad—his 'standing Miracle,' he called it; and a miracle indeed it is.—*Bosworth Smith, Mohammad p. 343.*

"The law of Islam contains admirable moral precepts, and, what is more, succeeds in bringing them into practice and powerfully supporting their observance."—*The Herbert Lectures.*

The soul of Islam is its declaration of the Unity of God; its heart is the inculcation of an absolute resignation to His will.—*Edward Arnold.*

Islam is a beautiful religion and those who keep the precepts must be living as near to God as it is possible for mankind to do and thereby find peace.—*Ameena Agnes Deaves.*

Christianity is Commercialism. It says, God must have His pound of flesh and then forgive. Islam is Universalism. It says, God's love knows no measure, no metre. It is unqualified, unbounded, wide as the wide world.—*M. S. Baboona.*

Now that I have studied the religion (Islam) I make bold to say that Islam is the religion after which I was so long hankering, and which thanks Lord, I have at last found to my great consolation and peace of mind. For what is Islam after all but *Peace*—Peace with God and men, with the Creator as well as His creatures.—*Ahmad J. Michael.*

Islam teaches the Unity of God. Other religions have taught the same, but not so emphatically and persistently as in the simple confession of the followers of Mohammad.—*James A. Spronle.*

Mohammad, thirteen hundred years ago, assured to the mothers, wives and daughters of Islam a rank and dignity not yet generally assured to women by the laws of the West.—*Pierre Crabites.*

Islamic brotherhood is a social and spiritual fact. Islam is not only a faith, it is a legal system and a social system as well. Islam does possess a brotherhood which is a unifying factor amid the clashes of colour, race, nationality and class. Islamic fraternity is a constant challenge to Christians.—*The Rev. Murray T. Titus.*

'The language of the Quran is considered the purest Arabic, and contains such charms of style and poetic beauties, that it remains inimitable'. Its moral precepts are pure. A man who should observe them strictly would lead a virtuous life.—*The Popular Encyclopedia Division VII p. 326.*

'Within a confined circle the code of the Quran makes doubtless a deeper impression than has been made on Christianity by the code of the Bible.'—*Dean Stanely, Eastern Church, p.279.*

The Quran contains pure, elevated and benignant precepts.'—*W. Irving, Mohammad, p. 208.*

"Among many excellencies of which the Quran may justly boast are two eminently conspicuous; the one being the tone of awe and reverence which it always observes when speaking of, or referring to the Deity, to whom it never attributes human frailties and passions, the other the total absence throughout of all impure, immoral, and indecent ideas expressions, narratives &c. blemishes, which it is much to be regretted, are of too frequent occurrence in the Jewish Scriptures. So exempt, indeed, is the Quran from these undeniable defects that it needs not the slightest castigation, and may be read, from beginning to end, without causing a blush to suffuse the cheek of modesty itself."—*J. Davenport.*

"It (the Quran) is most unsparing in its condemnation of envy, hypocrisy, hatred, pride, vain-glory, uncharitable judgments, and such like, and as emphatic in insisting on the virtues of patience, gratitude, sincerity, and the fear of God." *—Rev. Professor Robertson.*

'The contents of the different parts of the Quran are extremely varied. Many passages consist of theological and moral reflections. We are reminded of the greatness, the goodness, the righteousness of God, as manifested in nature, in history, and in revelations through the prophets, especially through Mohammad. God is magnified as the one, the All-powerful. Idolatry, and all deification of created beings, such as the worship of Christ, as the son of God, are unsparingly condemned.' *Encyclopedia Britannica* Vol. XVI. p. 599.

"The Quran abounds with arguments drawn from Nature and Providence, with a view to prove the existence of God as the Supreme Ruler and enforces His sovereign claim on the obedience and gratitude of mankind. The retribution of good and evil in the world to come, the obligation of follow virtue and eschew vice the duty and happiness of the creature in worshipping and serving the Creator, and such like topics, are set forth in language of beauty and vigour abounding often with real poetry. Thus, also, the reasonableness of the Resurrection is taught by many forcible considerations and especially by the analogy, so striking in southern climes, of the earth long dry and dead, quickened suddenly into exuberant life by the copious rain from heaven." *W. Muir.*

"The Koran addmittedly occupies an important position among the great religious books of the world. Though the youngest of the epoch-making works belonging to this class of literature, it yields to hardly any in the wonderful effect which it has produced on large masses of men. It has created an all but new phase of human thought, and a fresh type of character." *Rev. G. Margoliouth.*

The wonderful reforms effected and extraordinary successes achieved, by Islam are not only the events of the past but it is doing the same now in Africa.

"As to the effects of Islam when first embraced by a Negro tribe, there cannot, when viewed as a whole be any reasonable doubt. Polytheism disappears almost instantaneously, sorcery with its attendant evils gradually dies away; human sacrifice becomes a thing of the past. The general moral elevation is most marked ; the natives begin for the first time in their history to dress, and that neatly. *Squalid* filth is replaced by some approach to personal cleanliness ; hospitality becomes a religious duty ; drunkeness instead of the rule becomes a comparatively rare exception. Though polygamy is allowed by the Quran, it is not common in practice. And, beyond the limits laid down by the prophet, *incontinence* is rare, chastity is looked upon as one of the highest, and becomes, in fact, one of the commoner virtues. It is idleness henceforward that degrades, and industry that elevates, instead of the reverse. Offences are henceforward measured by a written code instead of the *arbitrary caprice of a chieftain*, a step as every one, will admit, of vast importance in the progress of a tribe. The Mosque gives an idea of architecture at all events higher, than any the Negro has yet had. A thirst for literature is created, and that for works of science and philosophy as well as for commentaries on the Quran.

......Of course, enormous trades of heathenism were left, and are still left, in various parts of this area, and it is mainly among these that, at this day, Mohammadan Missionaries are meeting everywhere with a marked success which is denied to our own. We hear of whole tribes laying aside their devil-worship, or memorial *Fetish*, and springing at a bound, as it were, from the very lowest to one of the highest forms of religious belief—Christian travellers with every wish to think otherwise, have remarked that the Negro who accepts Mohammadanism acquires at once a sense of the dignity of human nature not commonly found even among those who have been brought to accept Christianity...............The Rev. James Johnson, a native clergyman, and a man of remarkable energy and intelligence as well as of very Catholic spirit deplores the fact that of the total number of Mohammadans to be found in Sierra Leone and its neighbourhood, three-fourths were not born Mohammadans, but have become so by conversion, whether from a nominal Christianity or from Paganism."—*Bosworth Smith.*

"The beverages of the pagan Negroe's are beer and *mead*, of which they frequently drink in excess. The Mohammadan converts drink nothing but water."—*Mungo Park.*

"If these Christians who are so unmeasured in their *denunciation* of Mohammadanism could travel as I have travelled, through those countries in the interior of West Africa, and witness, as I have witnessed the vast contrast between the Pagan and Mohammadan communities, the habitual listlessness and continued deterioration of the one, and activity and growth physical and mental, of the other; the capricious and unsettled administration of law, or rather absence of law, in the one, and the tendency to order and regularity in the other; the increasing prevalence of ardent spirits in the one, and the rigid sobriety and *conservative abstemiousness* of the other—they would cease to regard the Mussalman system as an unmitigated evil in the interior of Africa."—*Rev. Edward Blyden.*

As a religion the Mohammadan religion, it must be confessed, is more suited to Africa than is the Christian religion; indeed, I would even say, that it is more suited to the world as a whole......

The achievement of the Moslem faith enjoys, I maintain, a definite superiority, in proof of which may be cited Moslem abstinence, sense of fraternity, condemnation of usury, and recognition of prophets other than its own. Its quality may be summed up by saying that it takes man as he is, and, while it does not pretend to make a god out of him, seeks to regulate his conduct so that at least he shall become a good neighbour. —*Lawton.*

I cannot understand why Islam should be misrepresented as a belief full of superstition by a class of Protestant and Catholic Ministers and their congregations, when they themselves are bound and fettered in creed and dogma and forms and ceremonies which remind me more of pagan Egypt three thousand years ago than of the twentieth century. I consider myself very fortunate in having found something so much more reasonable.—*Miss Halima Murgurete Lee.*

There is no religion that is so maligned by the ignorant and biased as is Islam, yet if people only knew it is the only true solution for the problem of socialism, inasmuch as it is the religion of the Strong for the Weak, the Rich for the Poor..........

Islam teaches the inherent sinlessness of man. It teaches that man and woman came from the same essence, possess the same soul, and have been equipped with equal capabilities for intellectual, spiritual and moral attainments.

I do not think I need say much about the Universal Brotherhood of man in Islam. It is a recognised fact.—*Sir Charles Edward Archibald Hamilton.*

Above all things, it (Islam) has been a religion heartily believed. These Arabs believe their religion and try to live by it ! No Christian since the early ages, or perhaps only the English Puritans in modern times have ever stood by their Faith as the Moslems do by theirs,—believing it wholly, fronting time with it and eternity with it.—*Thomas Carlyle.*

Reverend Lacy O'Leary D. D. declares to the world, to the Christian world especially:—"History makes it clear, however, that the legends of fanatical Muslims sweeping through the world and forcing Islam at the point of the sword upon the conquered races, is one of the most fantastically absurd myths that historians have ever repeated."

"The Koran is powerful enough to conquer the hearts. To propagate their religion the Moslems need not sell their garments and buy swords and cannons from the Christians."—
Sword and Religion.

"A pernicious tenet has been imputed to the Mohamadans, the duty of extirpating all other religions by the sword. This charge of ignorance and bigotry is refuted by the Quran, by the history of the Musalman conquerors, and by their public and legal toleration of the Christian worship." *Gibon.*

"The greatest success of his (Mohammad's) life had been effected by sheer moral force without a stroke of sword."

"At the time of the British occupation of India the Muslims constituted but a tenth of the entire population, whereas today they constitute a good fifth—facts which discredited the statement that Islam has been propagated by the sword."—
Dr. Khalid Banning.

"Research has shown that what European scholars knew of Greek philosophy, of mathematics, of astronomy, and like sciences, for several centuries before the Renaissance, was roughly speaking, all derived from Latin Treatises ultimately based on Arabic originals; and it was the Koran which, though indirectly, gave the first impetus to these studies among the Arabs and their Allies. Linguistic investigations, poetry, and other branches of literature, also make their appearance soon after, or simultaneously, with the publication of the Koran, and the literary movement thus initiated has resulted in some of the finest products of genius and learning."
Rev. G. Margoliouth.

"Europe has continued to keep out of sight our scientific obligations to the Mussalmans. Surely they cannot be much longer hidden. Injustice founded on religious rancour and national conceit cannot be perpetuated for ever."—*(Intellectual Development for Europe.)*

Their (The Muslims') Schools and academies were the shrines at which the barbarized nations of the West re-kindled the torch of Science and Philosophy.

In the Colleges of Cordova, Seville, France, Germany and England drank from the copious fountain of Arabian literature. In short, without exaggerating the labours of the Arabs, it may be said that we are indebted to them, not only for the revival of the exact and physical sciences, but for most of those useful Arts and inventions that have brought so total a change and given so beneficial an impulse to the literature and civilization of Europe.—*Andrew Crichton LL. D.*

"Mohammad is the most successful of all Prophets and religious personalities."—*Encyclopedia Britannica.*

Some of the sayings of Hazrat Ali.

Peace be on Him.

1. He who knows God must resign to His will, and he who recognises his own self must always take care to save himself from His wrath. 2. When God loves a man, He inspires in him truth and righteousness, and directs him to obey His commands. 3. O God! Thou deservest praise on all accounts, either for the blessings Thou bestowest or for the dangers Thou avertest. 4. Those, who are safe from sins, and by God's grace are sound and healthy, should pity the condition of sinners and offenders, thanking God for their own safety and health, so that their hearts may derive a sort of courage and keep them from the commission of crimes. 5. He who intends to harm others first injures himself. 6. He who keeps account of trifles with his brethren lessens the number of his friends. 7. He who inflames the fire of rebellion becomes fuel for it, and is burnt to death. 8. New ways to success open out when all the paths leading to prosperity and happiness are blocked, and likewise when miseries reach their climax hopes and prospects make their appearance. 9. To leave behind a good name is far better than the legacy by which heirs benefit. 10. Do not worry thyself about thy bread, as it is itself in search of thee. 11. Had the world been an object beloved by God, He would have especially bestowed it on the ones dear to Him, but on the contrary, He diverted their hearts from it, and kept them free from all worldly hopes and desires. 12. The world is like a poisonous snake, the body of which, if you pass your hand over it, feels as soft as silk, but its belly is filled with poison. Fools are smitten with love for it, while the wise abstain from it. 13. When people relinquish some worldly object for the good of the next world, God does certainly bestow something better on them, and when they abandon some-

thing spiritual for the sake of this world, then God throws them into greater misfortune. 14. O men! how long will you keep listening to sermons and turning deaf ear to them? You have already heard a good deal of preachings, been threatened by several threateners, and prohibited by very many prohibiters. Spiritual leaders have delivered the divine messages to you. The prophets have given you directions. The right path of divine law has been shown to you. Now you ought to make haste in doing good deeds. Take advantage of the present time, because to-day is the day of action, and not of account, and to-morrow will be the day of account, and not of action, and tyrants will soon understand to what place they shall have to resort. 15. Even if the curtain of life be drawn aside, no further addition can be made to my belief in the next world (i. e. I have already a perfect belief, there being no deficiency left to be made up after death.) 16. Whatever thou shalt give (in the name of God) to-day, the same thou shalt get to-morrow (the day of Judgment). So it is necessary for thee to provide something for that place and to earn something for that day. 17. He who feels shame for his sins does certainly repent for them, and he who repents for sins does surely turn towards God. 18. The penitence of heart annihilates sins and purifies one of evils. 19. When you feel within yourself that you take a sort of pleasure in the worship of God, consider that God loves you, and when you feel that you are inclined towards the world and disinclined towards God, think that He hates you. 20. When you see that in spite of sins, God showers blessings continuously upon you, consider that this is a multiplication of responsibilities. 21. If the Holy God had not prescribed any punishment for His disobedience, and the people had no fear of undergoing the same, still the worship of God would have been incumbent upon His creatures, because He has imparted on them so many blessings for which they owe thanks to Him. Even if He had not prompted them to His worship, it would have been the duty of the creatures to adore their Creator, as the whole creation looks forward for mercy at His hands. 22. He who fills his heart with the remembrance of God sets right all the internal as well as the external affairs. 23. There is nothing dearer to God than to pray to Him and lay one's needs before Him. 24. Do not despair for the delay caused in the acceptance of thy prayer, as the more it is delayed, the greater becomes the prize. The acceptance of prayers is often delayed, for God grants a better reward or a higher gift to the applicant. 25. One class of people worships God for the sake of reward, this is a kind of commercial worship. Another class is engaged in worship for the fear of punishment, this is a sort of servile worship. There is also a third class, which worships God with a view to thank Him, this is a worship of freemen. 26. Every day, in which thou dost not commit any sin of God, is a day of festival. 27. He who fears God fears none. 28. He who sets righteousness as his ideal has the hardest persons softened, and the remotest strangers attracted. 29. Do not fear anything but thy own sin, and do not trust anybody but the God Almighty. 30. O creatures of God ! the dearest to God amongst you is the man, who, with an eye to the blessings of the next world, does not mind the difficulties of this world. He has cast a deep and thoughtful glance, and has seen his ultimate end. 31. Do not speak of God indifferently, nor neglect Him for the sake of amusements. But remember Him so earnestly that thy tongue may correspond to thy heart, and thy exterior may represent thy interior. 32. The beggar is sent by God, one who denied him denied God, and one who provided him provided God. 33. When you are unable to give anything to the poor, then at least treat them with kindness. 34. It is the business of one to forget one's own rights and to remember the rights of others. 35. Generosity means to give before being asked, while what is bestowed after demand is not generosity but modesty, which comes into action for the fear of public censure. 36. The chief credit of the generous is that they forget the faults of others which they know. 37. He has both his interior and exterior alike is not afraid of anybody, while he who has an evil interior is never at ease. 38. He who is thy well-wisher should also be thy co-sharer in a profitable bargain. 39. Forgive the faults of the generous, because whenever they fall down, God uplifts them catching hold of their hands. 40. When a man offers apology for his faults and short-comings, forgive him because the reward of God is greater than that of man. 41. When thou hast power to avenge thyself on the enemy, forgive him as a token of gratitude to God, who has bestowed the power of revenge on thee. 42. To forgive is to gain victory over the enemy. 43. He who ill-treats his own relatives cannot be expected to treat others kindly. 44. He who takes care of orphans has his children taken care of by God. 45. He who inclines towards thee should not be repelled. 46. Obligation subdues hearts. and charity hides faults. 47. Take care of the promise made to a friend, and allow him some concessions, so that you may enjoy the pleasures of his society. 48. To help the poor and to cheer up the helpless is the only atonement of grievous sins. 49. A recommender serves the purpose of wings for the needy. 50. God has allotted the food of the poor in the wealth of the rich and the former are put to starvation only when the latter usurp their rights. 51. He who is self-content maintains his respect even though he is poor, while he who is greedy undergoes shame and disgrace, even though he is rich. 52. Self-education is better than the instruction of others. 53. The mightiest man is he who restraints his passions; and the weakest man is he who loses heart in self-reform. 54. unless a man undertakes some risk, he cannot reach the intended goal. 55. He who does not reform himself cannot be a reformer for other. 56. A letter is a better carrier of thy message than the man, who tells something verbally on thy behalf. 57. Learn wisdom whosoever teaches it, consider over its merit, and never mind the quality of the teacher. 58. The sensibility of a man is tested on the occasions of joys and sorrows. 59. Thy secret is thy captive, if thou setest it at liberty, consider that thou art its captive. 60. To treat one's officers disgracefully is a folly, as it causes one's ruin, and to behave towards subordinates scornfully is a stupidity, as it puts a blot on one's character. 61. Every man tends towards his species, and every bird inclines towards its kind. 62. He who does not move forward by virtue of wisdom has to move backward by force of compulsion. 63. He who bestows his whole attention on the means to fill up the belly is not worth anything more than what comes out of it (refuse). 64. To advise one in the presence of others is a sort of reproach. So avoid reproaching any one in the presence of others. 65. The learned are never misled by the stratagems of the world, and so are the wise men never perplexed in distress. 66. The following six things are the tests of one's wisdom, (1) To forbear in anger, (2) To stand firm in danger. (3) To follow moderation at the time of temptation. (4) To be pious under all circumstances. (5) To be on friendly terms with the people at large and (6) To abstain from quarrelling with others. 67. The faithful never eat to the fill, while their brethren are starving with hunger, 68. The light of faith has four pillars. (1) Patience (2) Belief (3) Justice and (4) Crusade. 69. Infidelity stands on four pillars (1) To conceal the manifestations of God (2) To quarrel with the righteous (3) To turn from truth and (4) To oppose the right. 70. There are many fasters, who gain nothing from their fasts but thirst and hunger. There are many worshippers, who gain nothing from the prayers but the useless bodily mortifications. 71. Be ready to acquire knowledge, and do not desire for its reward, as the literate are alive, and the illiterate are dead. 72. The most profitable knowledge is that which acted upon, and the best act is that which is free from impurity and selfishness. 73. The fruit of knowledge is the recognition of God, and the outcome of faith is the success and felicity of the next world. 74. It is the duty of a student to undergo troubles for the sake of knowledge, never being tired of learning new things, and never regarding the acquired knowledge to be too much. 75. Knowledge without practice is like a tree without fruit. 76. He who does not suffer the troubles of acquiring knowledge has always to lie under the disgrace of ignorance. 77. Knowledge and wisdom are the divine treasures, mercy and kindness are the qualities of a gentleman. 78. The ignorant are seen to be superceding the bounds, while fools always appear to be lagging behind. 79. The best of knowledge is that which promotes virtue in this world and ensures access to God in the next. 80. Learn truth wherever it may be, no matter how so many difficulties you may have to encounter in finding it out. 81. He who tells the truth adds to his honour and influence. 82. Do not relate the word but of a reliable man, because if you tell the mere heresay news, you will be known as a liar, and a lie is an absolute disgrace and indignity. 83. Nobility is obtained through one's own high aspirations, and not through boasting of the rotten bones of one's forefathers. 84. To do good to men, to help the poor, and to feed guests are the signs of nobleness and leadership. 85. Many a base fellow has been made respectable and trustworthy because of his wisdom, while many a respectable man has been rendered worthless because of his folly. 86. When two persons abuse each other, it is the meaner of the two who overcomes, and when two persons quarrel with each other, it is the ruder of the two who has the upper hand. 87. He who is idle in following virtuous deeds has to be deprived of his dignity. 88. The animosity of the near relatives is more painful than the sting of a scorpion. 89. The friendship of forefathers is a sort of relationship for the descendants *i. e.* the friends of forefathers should be treated like relatives by the children.

90. The ill-tempered are often irritated, and consequently have to lead an unpleasant and miserable life. 91. He who makes the most of petty troubles is entangled in great difficulties. 92. The suffering, which is conducive to Paradise is no suffering at all, while the enjoyment, which leads to Hell, is no enjoyment whatsoever. 93. Keep secret the good thou hast done to others, and make it known, when it is done to thee by them. 94. Do good to your parents, so that you may be done good to by your sons. 95. To satisfy another's need before one's own is a great virtue. 96. To overcome a habit is a perfect virtue. 97. To be ungrateful to a benefactor is one of the greatest vices. 98. The hearer of a slander is an accomplice in the vice, as one who acquiesces in a crime is held to be its agent. 99. Indebtedness is a vice, which turns the righteous into liars and the faithful into the unfaithful. 100. The publisher of an evil deed is a partner in sin with its doer. 101. The king who oppresses his subjects gives help to his enemies. 102. I swear by God and say that if the thorns of prickly shrubs be strewn over the level surface of the ground, and I be made to lie down on it the whole night, or being fastened with iron chains be dragged over it, I will prefer this condition rather than to go before the Almighty God and His Prophet in such a state that I may have oppressed or usurped anything of a certain man. How can I torture one for the sake of the life, which is soon to return, and remain under the dust of the tomb for a long time to come? 103. O Creature of God, do not find fault with one for a sin, perhaps it may have been forgiven. And as to thyself, do not rest satisfied even with a light sin, as it is no wonder if thou mayest have been ordained to be punished for it. 104. A faithful Muslim is neither malicious, nor envious nor greedy. 105. He who earns his living by unlawful means ruins the next world. 106. The slave of passions is under a life confinement, from which he is never released. 107. He who shows

himself to be poor always remains poor. 108. He is a great sinner, who seeks the pleasure of people through the displeasure of God. 109. They say that there is shame in a profession, while I say to them that shame lies in beggary. 110. He who makes too many requests loses his honour. 111. Keep company of the good so that thou mayest get salvation. He who associates with the wicked is sure to meet with disaster. 112. The greatest negligence on the part of a man is to waste his life in pursuit of the objects which are of no avail for his salvation. 113. Alas! you neglect death, although it does not neglect you. 114. It is advisable to specify a particular duty to each of thy servants, so that thou mayest be able to call their explanations for non-compliance with thy orders. Specification of duty is highly desirable, or else they would throw their responsibilities one upon the other. 115. As regards shape all men are alike, having descended from their common father Adam and common mother Eve. 116. None can attain to his object, unless he meets boldly with danger and difficulties. 117. No doubt, thy *yesterday* is gone and thy *to-morrow* is doubtful. Hence value the present time, and do good in thy *to-day*. 118. Hasten to do good in youth before old age, in health before illness, in wealth before poverty, and in life before death. 119. Whatever happens from God, do not murmur at it, but try to make things easy, and be cheerful. 120. I assure you and there is not the least doubt in it that a man may indulge in hundreds of excesses, play thousands of tricks, make the severest demands, but he cannot get more than what has been destined to him by God in the Preserved Tablet. 121. Every one who is avaricious is poor, and every one who is contented is rich. 122. The happiest man is he, whom God has granted contentment and a good wife 123. Mutual consultation is the best way to form a correct opinion. 124. One who acts in consulation with others gains success, while one who is self-willed is standing on the verge of destruction. 125. Make it incumbent upon thee to aim at useful object, and do not care for the results, as they are beyond they power. 126. I have got a shield for every condition of life; for grief my shield is patience and for pleasure gratitude. 127. Impatience does not set aside Fate, but on the contrary, destroys the good of the reward. 128. It is the habit of a wise man to endure somethings, and to forgive somethings, *i. e.* he does not grapple on trifles. 129. It is a folly to oppose officers or such other persons as can do you harm. 130. It is very wise to obey officers and superiors, to respect equals, and to treat subordinates and juniors with justice and kindness. 131. Take care not to turn your back upon a relative, when you find him in starvation. 132. All the occupations of a wise man are for his self-reform, all his cares for the benefit of the next world, and all his endeavours for the good of the life to come. 133. It is necessary for a man that out of the 24 hours he should getting rid of all engagements, fix a time to check his own self to find out how many things he has done to his profit, and how many to his loss during the day and night. 134. There will come a time when only the letters of the Koran, and merely the name of Islam will remain. The mosques though exceedingly beautiful and highly magnificient will be entirely devoid of light and learning. 135. A true Muslim is described thus :—His pleasure is on his face, and his grief is in his heart. His chest is broad (has liberal views) and his promises are limited. He dislikes his praise, and hates his fame, His care is deep and his ambition is high. He often remains silent, and is mostly engaged in some very important spiritual or temporal business and never remains idle. He is very grateful and patient. He is always thoughtful and keeps his needs hidden. He is easy-going and mild. His life is hard as a stone, but he bows down his head like a humble slave before the command of God. 136. Do not feel shame in three things :—

(1) The entertainment of a guest (2) The respect of the father and the teacher and (3) The search of truth. 137. There is no consolation so dear to the faithful as death. 138. No provision is better than piety, and no other merit of Islam is so good as resignation to the will of God. 139. The noble have no malice, and faithful have no envy. 140. He who calls bad names is the most disgraceful. 141. The contented are the most respected, while the greedy are the most detested. 142. Health is not maintained but with abstinence, and piety is never destroyed but with sensual desires. 143. Knowledge is a valuable legacy, manners and courtesy the various ornaments, and carefulness a clear and transparent mirror. 144. He who acquiesces in the actions of a party becomes an accomplice to them. 145. The wise men take warning from every incident & derive benefit from every society. 146. The most fortunate man is he who recognised our (Imam's or Spiritual Leader's) superiority, gained access to God through out medium, cherished in his heart true love for us, followed our directions and kept from the things forbidden by us. Such a man will be reckoned as one of us, and enter Heaven in our company. (*Sayings of Ali.*)

Why is Islam called the Religion of Peace?

Because the God of Islam is the "author of Peace and Granter of safety" as per Holy Quran (59 : 23.)

The Holy Prophet of Islam is a mercy to mankind (21 : 108).

The Holy Book of Islam is a guidance and mercy to those who believe (7: 5).

Islam is the religion chosen by God (5: 5) The word Islam mean's complete submission to the will of God or to make peace.

The followers of Islam are called Muslims *i. e.* who devote there lives in establishing Peace on earth.

A Muslim is therefore he who makes Peace with God and man *i. e.* with the Creator as well His creatures.

Peace is the salutation of one Muslim to another whenever he meets or corresponds.

Peace shall also be the salutation of those in Paradise (10: 10) They shall hear therein no vain words nor sinful discourse but they shall hear only the words Peace Peace (56: 26).

The goal to which Islam leads is the abode of Peace as is said in 10 : 25 "And Allah invites to the "Abode of Peace"

Thus it is quite clear that the quintessence of Islam consists in Peace and Peace only.

AHMADIA MOVEMENT.

Founded by AHMED of Qadian, the Promised World Messenger of the Latter days whom God raised for the guidance of Humanity in the present Age of Materialism.

He is the Promised Masih & Mahdi for the Muslims.

He is the Promised Messiah for the Christians & Jews.

He is the Kalki Avatara or incarnation of Krishna for the Hindus.

He is the Buddha Maitriya for the Buddhists.

He is the Promised Saoshyant for Zoarastrians.

In short he is the most anxiously awaited and long looked for Divine Messenger having the embodiment of spirit and power of prophets all the previous nations of the world.

The Present Head of the Ahmadia Movement is :—

His Holiness HAZRAT MIRZA
B. MAHMUD AHMED, Caliph II,
Qadian, Punjab, India.

Quintessence of the Heavenly Message.

(Revealed to Ahmed, the Founder of the Ahmadia Movement peace and blessings of Allah be on him).

Worship the One true God Who has no father, mother, son, daughter or partner of any kind. The sole Creator, and Lord of the whole universe to Whom alone we should beseech for help under all circumstances. He is the ever-living and unchanging God Who is always kind to speak with all those of His righteous servants who submit themselves entirely to His will. Divine communion can therefore be established with Him even now as used to be done in the past with sincere prayers and making Him the sole object and goal of our life.

(2) Believe the Divine Messengers of all the Religions as true and Holy Prophets of God without any distinction.

(3) Love all people and try to do good to all of them as all are children of God irrespective of caste, colour, creed or clime.

(4) Propagate Islam. (the Religion of Peace) in the best and polite manner as it is obligatory on every Muslim. The only way to do this successfully is to join the Divinely established organisation of the time.

(5) Lead peaceful life obeying the Laws of the Government under which you live.

(6) Know that all religions were originally different forms of Islam.* And that the Master Prophet Mohammad Peace and the blessings of Allah be on him and the Holy Quran presented to the world the ultimate, unified and perfected form of Islam.

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*Islam means complete submission to God or to enter into peace. The same Divine Religion of Peace was ordained for the whole world and was preached by the former Prophets of different religions in suitable forms.

(7) Know that in this form it has been and shall be preserved throughout the ages by successive advents of Inspired Reformers.

(8) Know that Ahmad (peace and the blessings of Allah be on him) is the latest and greatest of such Divine Reformers, who bore the name and came in the spirit and power of the Promised One of all the religions, and thus belongs equally to them all. Acceptance of Ahmad is thus the means of unification of all creeds. Through Ahmad alone the world will regain peace and concord.

Worship one true God, Who is Ever Living and Unchanging & Who is always kind to speak with His righteous servants.

And when My servants ask thee concerning Me, then verily I am near I answer the prayer's prayer when he prays to Me ; so let them respond to Me, and believe in Me, that they may be guided aright. II: 182.

And when the angels said, O Mary, verily Allah has chosen thee and purified thee above the women of the world.

O Mary be devout to thy Lord and worship and bow down with those who bow down. III : 37, 38.

And when I revealed to the companions of (Jesus) saying Believe in Me and My Apostle. V : 111.

Is it a wonder for the people that We revealed unto a man from among them (saying) "Warn men and give glad tidings to those who believe, that they shall have a righteous stand with their Lord. X : 2.

Those who believe and are pious would be favoured with glad tidings in the life of this world and the next. This is the Word of Allah and it shall never pass away; this is the most magnificient success. X : 63, 64.

He sends down the angels with the spirit by His command upon whom He pleases of His servants—Warn that there is no deity but Me ; so fear Me. XVI : 2.

And thy Lord, has inspired the bee "Make houses in the mountains, and in the trees and in what they build.
XVI : 70.

And We revealed unto the mother of Moses (saying) suckle him and when thou feareth about him, put him in river and fear not nor be grieved ; verily We restore him to thee, and make him one of the apostles. XXVIII : 9.

Exalted of degrees, Lord of the throne, inspires the spirit of His commandment, unto such of His servants as He pleases, to warn of the Day of Meeting. XL : 15.

And your Lord says, call upon Me, I will answer you.
XL : 62.

Verily those who say, our Lord is Allah then persevere (therein) shall descend upon them angels (saying) Fear not, nor be grieved but rejoice in the Paradise which ye have been promised.

We are your friends in the life of this world and in the Hereafter; and for you therein is what your souls desire, and whatever you want. XLI : 30, 31.

And He answers those who believe and do good, and gives them increase of His grace, but the infidels, for them is a severe torment. XLII : 25.

Believe the Divine Messengers of all the Religions as true and Holy Prophets of Allah without any distinction.

All praise belongs to Allah the Lord of the Worlds.
I : I.

(This conception of God implies that the God of Islam is not only the God of Muslims, but the God of all peoples, hence a Muslim has to believe not only in the Divine Mission of the Holy Prophet Mohammad, peace and the blessings of Allah be on him but in the Divine Missions of all the Prophets to whatever nation they might belong and in whatever age or country they may have appeared).

And among every people have We raised a Messenger.
XVI : 37.

There is no nation but there has passed among them a Warner. XXXV : 22.

We have sent no Apostles but with the language of his people, that he may clear up to them. XIV : 4

Already have We sent Apostles before thee, and of them are some of whom We have mentioned to thee and there are others of whom We have not mentioned to thee. XL : 78.

Say : We believe in Allah and what has been sent down to us and what was sent down to Abraham and Ismail and Issac and Jacob and the Tribes and what was given to Moses and Jesus and to all the Prophets from their Lord. We do not make any distinction between any of them (so as to accept some and reject others) and we are to Him Muslims (*i. e.* we are wholly resigned unto Him.) III 84 : 85.

Say : We believe in what is revealed to us and what has been revealed to you and our God and your God is Once and we are to Him Muslims. XXIX : 45.

Love all people and try to do good to all of them as all are children of Allah irrespective of Caste, Creed Color or Clime.

All praise belongs to Allah the Lord of the worlds.
I : I.

(The very first verse of the opening chapter of the Holy Quran clearly says that the God of Islam is not the God of a particular nation hence His sustenance is not limited to a particular age or a particular country but He is the Sustainer of all people, the Lord of all ages, the King of all places and countries, the Fountain head of all grace, the Source of all that is created and is the Supporter of all that exists).

O ye men! Verily We created you of a male and a female and made you tribes and families that you may know each other. Verily the most honorable of you with Allah is he who is the most pious of you. XLIX : 13.

(Islam thus lays down the basis of a vast brotherhood in which all men and women, to whatever tribe or nation or caste they may belong and whatever be their professions or rank in society the wealthy and the poor, have equal rights, and in which no one can trample upon the rights of his brother. In this brotherhood all members should treat each other as members of the same family.)

And let not hatred towards any community induce you not to act uprightly. V : 11.

And when you speak a word or pronounce a judgment, be true and just though the person concerned be your kinsman.

Traditions.

The Holy Prophet Mohammad peace and blessings of Allah be on him says :—

Every child is born with a disposition towards the natural religion (Islam). It is the parents who make it a Jew, a Christian or a Magian. Whoever is kind to the Creation, Allah is kind to him therefore be kind to man on the earth whether he be good or bad ; and being kind to the bad is to withhold them from badness.

Allah is not merciful to him who is not so to mankind.

Ye have rights over your wives as they have rights over you.

Propagate the Religion of Peace in the best and polite manner as it is obligatory on every Muslim. The only way to do this successfully is to join the Divinely established organisation of the time.

And let there be of you a Community who invite to do good and enjoin what is just and forbid the wrong and these they shall be happy. III : 104.

Ye are the best folk that have been raised up for mankind. Ye enjoin what is just and forbid the wrong. III : 110.

And the believers of both sexes are mutual friends; they enjoin what is just and forbid the wrong. IX : 72.

Verily man is in loss. Except those who believe and do good and enjoin on each other truth and enjoin on each other patience. CIV.: 2, 3, 4.

Call to the path of thy Lord with wisdom and goodly exhortation and have disputation with them in the kindliest way. XVI : 125.

Tradition.

The Holy Prophet of Islam, peace and blessings of Allah be on him says :—

He is not of us who doth not order that which is good, and prohibit that which is bad.

I swear by Him in whose hand is my life, ye should certainly commend good and forbid evil otherwise Allah will punish you very soon.

I admonish you to fear Allah and yield obedience to my Successors, although he may be a black slave, for the reason that those amongst you who may live after me will see great schisms. Therefore hold fast my ways and those of my Successors who may be directors in the straight path, having found it themselves aad ardently seize my laws and be firm thereto.

When you hear the advent of Mahdi, it is then enjoined on you to enter into his Baiat (*i. e.* to enter his fold) even if you have to walk on snow by crawing and creeping to reach him.

Allah's hand is with the congregation.

Lead Peaceful life by obeying the Laws of the Government under which you live.

O ye who believe, obey Allah and obey the Apostle and those in authority amongst you. IV : 62.

Surely Allah enjoins the doing of justice and the doing of good and the giving to the kindred, and He forbids indecency and evil and rebellion. (XVI : 90.)

Do not seek to make mischief in the land, verily Allah does not love the mischief makers. XXVIII : 77.

Traditions.

The Holy Prophet Mohammad peace and blessings of Allah be on him says :—

You are ordained to listen and obey those in authority over you whether you be rich are poor, willing or unwilling whether justice is done to you or the case is otherwise.

Every one of you is a ruler and every one of you shall be questioned about those over whom he exercises is authority.

I advise you to be chaste and pious and to obey the Ruler of the time, even if he be an Ethiopian Slave " (Abu Daud and Tirmazi).

He who obeys me, obeys Allah and he who disobeys me disobeys Allah, and he who obeys the Ruler obeys me, and he who disobeys the Ruler, disobeys me. (Bukhari and Muslim).

The companions of the Holy Prophet asked "O thou Prophet of Allah, if those be Rulers over us who extort from us their rights but refuse us ours what are we to do?" The Holy Prophet peace and blessings of Allah be on him replied "Listen to them and obey for they are responsible for their duties and you for yours." (Bukhari Muslim.)

If any one perceived something offensive in his Ruler he should behave patiently for he who steps out of the obedience to his Ruler a single span he shall perish the death of ignorance. (Bukhari Muslim.)

Make peace between men—one who creates dissentions perishes.

Make peace between men when they are fighting and unite when they are disunited.

The least charity is to make peace amongst men.

He who inflames the fire of rebellion, becomes fuel for it and is burnt to death (sayings of Hazrat Ali).

The Religions brought by the previous Prophets were different forms of Islam whereas the religion brought by the Master Prophet Mohammad peace and blessings of Allah be on him was the Perfect form of Islam which shall be exalted over all other Religions.

All people are a single nation, so Allah raised Prophets as Bearers of glad tidings and as Warners and He revealed with them the book with truth. II : 213.

He has made plain to you of the religion which He enjoined upon Noah and that which We have revealed to you and that which We enjoined upon Abraham and Moses and Jesus............... XLII : 13.

Abraham was neither Jew nor Christian; but he was sound in the faith, a Muslim. III : 60.

This day have I perfected your Religion for you, and have completed my favours upon you and chosen for you the Religion of Islam. V : 5.

He it is Who sent His Apostle with guidance and the Religion of truth that He may exalt it over all the religions. XLVIII : 28.

Bible.

Jesus Christ, peace be on him says :—

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when the spirit of truth is come, he will guide you unto all truth, for he shall not speak of himself but whatsoever he shall hear that shall he speak."

St. Jhon 16-12, 13.

"For we know in a part and we prophecy in part. But when that which is *Perfect* is come then that which is in part shall be done away. Corinthians 13, 1-10.

Islam has been and shall be preserved throughout the ages by the successive advents of the Inspired Divine Reformers.

Verily We have sent down the Book and verily We will preserve the same. XV : 9.

(In accordance with this Divine Promise both the text and the spirit of the Holy Book of Islam are being preserved in such remarkable manner that it is impossible to find a parallel to it. Regarding the preservation of the text even the Christian hostile critic like Muir has to admit that "There is probably in the world no other book which has remained twelve centuries with so pure a text."

Regarding the preservation of the spirit the Divine Promises are "Allah promises those who believe from among you and act righteously that He shall certainly make them Khalifas (Religious Successors in the earth as He made those Khalifas who preceded them and He shall certainly establish for them their religion which He has chosen for them and shall certainly give them security in exchange of their fears."

XXIV : 55.

"Know that Allah quickens the earth after its death. Indeed We have clearly declared the signs to you that haply ye may understand" LVII : 17.

The Holy Prophet of Islam peace & blessings of Allah be on him says :—"Verily Allah shall raise for my followers in the beginning of every century a man who shall revive their religion for them.

Regarding this Rev. R. Bosworth M. A. writes in his book entitled "Mohammad and Mohammadanism" "A Religion which is not waiting for a revival is waiting till it be swept away."

"It is currently believed that Mohammadanism is dying out because it has no such power of revival. But the very reverse of this is true. The Prophet himself must have foreseen the need there would be for a Reformer when he so sorrowfully remarked. The time is near in which nothing will remain of Islam but its name and of the Koran but its mere appearance, and the mosques of Musalmans will be destitute of knowledge and worship and the learned men will be the worst people under the heaven and strife will issue from them, and it will return upon themselves" but he also confidently hoped that when the time was ripe for it, a Reformer would be found. Certainly he said to Abu Hurairah "Certainly God will send for my sect at the expiration of every hundred years a person who will revive my religion (Mishkatul Masabih.)

A Grand Prophecy of the Holy Quran Fulfilled.

"Guide Thou us on the right path."

"The path of those on whom Thou hast bestowed Thy blessings excepting those on whom Thy wrath has descended and those who have gone astray." *I : 6, 7.*

These two verses with which the first chapter of the Holy Quran concludes are worthy of special note as they contain significant prophecy.

The Muslim is taught to pray that he might be ranked with "the prophets, the saints, the martyrs and the righteous" and to avoid those "who incurred the wrath of God and who went astray." Now three classes of people are mentioned here, the favoured, the cursed and those who went astray. The favoured include the Prophets ; the Jews are the typical example of the cursed and the Christians of "those who went astray." The Muslims, are to follow the footsteps of the prophets and their true followers and not to become like the Jews or Christians. Why are they told not to become like the Jews and Christians while they are Moslems ? This chapter is one of the earliest revelation received by the the Holy Prophet Mohammad peace and blessings of God be on him while he was at Mecca. Had it been the Prophet's own creation he would have naturally enjoined the Muslims not to be like idolaters, as Mecca was then the centre of Arabian idolatry. But in this chapter there is no mention of idolaters whereas the Muslims are asked not to follow the Jews and Christians though there were few Christians and Jews in Mecca. This fact in itself proves that the Holy Quran is the Word of the Omniscient who knew that idolatry would be swept off from Arabia and so there would be no danger to Islam from this side, and that a time would come when Islam would be in the greatest danger from Christianity and Muslims would become like the Jews and Christians owing to their falling away from the teachings of Islam and the rejection of a Prophet who would come as Jesus came, to reveal the path. The Arabian Prophet (peace and the blessings of God be upon him) has left predictions about the advent of a Prophet—a Messiah—whom he named Jesus as he would resemble that Prophet in spirit and power. Such a Prophets has appeared in the person of Hazrat Mirza Ghulam Ahmad, better known as Ahmad of Qadian, in the province of the Punjab in India.

Some of the Distinguishing Features of the World Redeemer according to Different Religions.

(1.) He should make his appearance at a time when need is being felt for him, when the world is immersed in the cimmerian darkness of religious ignorance, moral depravity, and spiritual turpitude, when the entire atmosphere is surcharged with vice, when human mind is saturated with evil, when religion is a mockery and the worship of God so much grimace, in short when the fear of God is a thing unknown on the surface of the globe.

(2.) His advent must be foreshadowed, prior to its actual happening, in the expecting mind of the godly, so that many a sage of the day should be eagerly looking forward for the appearance of a Reformer.

(3.) He should claim to the office on the authority of divine revelations and should be guided by the light of revelation and aided by divine hand in all of his doings.

(4.) No human machination, no earthly power should be able to stand in his way of reformation. Opposition there must be and that overwhelmingly vehement. All sons of Satan reinforced by all imps and fiends must enter the lists against him with all their might and main, but the Redeemer must carry the day.

(5.) There should be a hallo of divine glory round about his face which may electrify all those who happen to approach him. There must be in his personality a strong magnetism which may attract all God-fearing souls towards him. In short he should be the nucleus round which seekers after truth may muster strong.

(6.) His teachings should not be confined to any one sect, but should be the common property of all the religions of the world. He should be the fountain-head of true knowledge and wisdom to which all the thirsty may flock to drink their fill the nectar of divine love and mercy.

(7.) No part of his life should be in the dark. All of his contemporaries, friends and foes, should be so many eye-witnesses of his having led a pure life, so that he in proof of the truth of his claim may fearlessly be able to refer them to his unsullied character, and immaculate life. Knowing for certain that he is not given to fabrication, concoction, equivocation, prevarication, exaggeration, and any other habit of the like nature which might afford room for doubt in his words and deeds, people may have reason to put faith in him.

(8.) His life should be a perfect model for all those who rally under his banner. He should have occasion to pass through all ups and downs of life, so that with the double force of example as well as precept, he may train his followers in the steady exercise of virtue through thick and thin and instil into them a spirit of submission and resignation to the will of God under all circumstances and at all hazards.

(9.) His teachings should be in the mother-tongue of the people among whom he happens to appear so that the teachings may be easy of comprehension and circulation. It will be an unsurmountable difficulty for his followers, if he takes to preaching in a dead language not spoken anywhere. Such a Reformer will be a sinecure or rather a typical log of wood sent to reign over the frogs of the fable.

(10.) The world may witness a soothing shower of heavenly signs at his hands bringing home to the wavering mind the existence of God. He should advance convincing arguments regarding the existence of God and show to the World the face of God through His ever-shining signs.

(11.) He should not leave the world until his mission is crowned with success. He should be able to sow seeds of regeneration in every land, which may fructify in due course after him. (Review of Religions Vol. IX.)

The Proof of the Truth of a Religion Lies in the Advent of Inspired Messengers.

All the religions of the world are now busy putting in each on its own behalf a claim to truth, and evey one of them boasts of a noble ancestry. "Ours is the true system" say the followers of each creed and the proof of the fact is that God used to hold converse with our forbears. But quite different is the argument put forward by Islam. It says that the men who fully carry out its instructions are favoured by it with ever-living evidence of truth. The followers of Islam have no need to hunt up old books for stories. They may convince themselves of the truth of Islam by their own experience, because Islam does not close the door of Divine revelation but has left it open for all times. And in fact not only does it believe in the possibility of revelation, but positively requires that the beginning of every century should see the appearance of an Inspired Reformer. Such was the promise of God vouchsafed to the blessed Prophet (on whom be peace and blessings of God) and such shall always be the case of Islam.

This evidence is of a kind which no other religion has the power to emulate, because in no other religion save Islam has the door of revelation been left open. Every one of them asserts that the door is now closed and says that such things happened in the past but have ceased to happen now. But if revelation used to be vouchsafed in the past, it ought to be vouchsafed even now, because no attribute of God can ever be defunct. If in those ancient days God used to hold converse with His righteous servants, it is certain that He would hold converse even now, and if He does not hold converse now it would follow that He did not hold any converse even in those olden days. A contrary opinion would oblige us to admit that it was possible that at some future time God's attribute of hearing might also cease to exist and so also the attribute of sight, because if it is possible for one attribute to get defunct the same is possible for the other attributes as well.

In fact, the door of Divine revelation being left open affords a test which the followers of no other religion can face. Islam is the only champion of this field. No religion can have the temerity of even making a false profession because it knows that in the ensuing contest the truth will be out. . . . .

The fruit of a religion consists in the production of such perfect men as enjoy the closest relation with Almighty God, men whose passions have suffered a death and who bear with them such manifest signs, that these persons may serve for others as a proof of the truth of their faith. If then the other religions are deficient in producing such men as claim to have attained Divine propinquity by following their respective systems, and to have been blessed with the high felicity of Divine converse, and may say that their faith is not based upon mere hearsay, but is grounded upon experience, then such religions are like fruitless trees and have no right to proclaim their truth. Even if it be conceded that at some previous time those systems used to bring fruits, still they can not for that fact be now deemed worthy of admiration. It can not be a matter of pride for the owner of any garden that at some previous time his garden used to bring good fruits though it has ceased to do so now. So long as the garden used to bring fruits it was worthy of praise, but now it is merely so much firewood and does not deserve the name of a garden. And since Islam alone is such a religion the following of which has produced in every age such perfect men, therefore Islam alone can be the true faith, since none of the other religions can demonstrate the same virtue that their following has in any age produced such perfect men. In fact this is a feature special to Islam, and it is a promise of God vouchsafed to the Blessed Prophet that at the begining of each century at least one such person will be raised who will renew the faith. (A Present to the Kings).

Leadership in matters Temporal and Spiritual. An Unfailing means for attracting Divine Blessings.

The Holy Prophet Mohammad peace and blessings of Allah be on him says:—He who does not recognise the Spiritual Leader of his age dies the death of (infidels of pre-Islamic days of) ignorance.

The system of daily five congregational prayers with an Imam in Islam proves the existence of Imam-e-Zaman or the Spiritual Leader of the age for whose recognition the Holy Prophet of Islam peace and blessings of Allah be on him has expressly enjoined every one.

(From Fatave Ahmadia Page 229—238.

1. It is the Divine Law that God does not like the mankind in a confused condition, but in the same way as He has ordained the sun as the King of stars in heaven so He has made the Spiritual Leader of the age Sun among the Believers and bestowed on them light according to their capabilities like the stars. This Divine Law can be found in God's creation to such an extent that this system exists even among the bees who have also an Imam which is called "Yasoob." In the material kingdom also God has so willed that in every nation there should be an Ameer and a Ruler and God's curse falls on those who contribute towards disunion and do not place themselves under an authority.

2. Concerning the leading of prayers and the congregation there exist examples in nature; even in the structure of human body there are instances.

3. Observe the pomp and grandeur of nations and search the radical cause which made them reach the pinnacle of dignity and in the end you will have to admit that it was the result of their submitting themselves to some Godly man and

being in his company. It is a different thing that later on other circumstances also helped them.

4. Look at he mountains. The very word "mountain" inspires a sense of pomp and grandeur in human beings but what is the origin of a mountain ? It is only a combination of atoms. Had the atoms been disorderly and in dispersed condition could we call them a mountain ? Certainly not. These very atoms are found in incalculable numbers in pits and sandy deserts, can any body call them a mountain ? Never. In the state of these particles being in scattered condition they are of no use and no one can achieve any benefit unless they are combined in the form of a mountain. Streams flow from them when they are in capacity of mountains, rivers and series of outlets are formed. Many extraordinary kinds of wood and medicinial herbs grow from them. So much so that even valuable mines of gold and silver are found in certain places. In short several kinds of useful and valuable articles are found to an extent in the mountains. On the contrary when they are in scattered condition they are nothing more than sand which fly about nor can it be productive of any tree, produce or anything else. This is a view of the inorganic world. Now let us look at the plants and examine a tree and its branches which are attached to it. How green, fresh and delightful they are ! Their condition appears very beautiful in every particular. The nourishment which it derives from the root and then from the trunk is though in minute proportion, yet it is fertile ; now let us cut off and separate a branch and place it in a big tank and wait for the result ; the consequence will be that the branch will wither, dry up and at last decay. A little while previous to this when it was joined to the tree it was a source of extending benefit and comfort for human beings ; the same branch being separated from the tree becomes a source of creating such conditions as are detrimental to the health of mankind. In spite of the fact that it was given more water than what it re-

ceived before but this water rather served the purpose of poisoning it than giving it any sustenance. What hope now can be entertained regarding its fertility and the yielding of useful fruits ? Nothing. But how beneficial was the same branch for men and animals by bearing fruit and flowers when it had connection with the tree. From this it is seen that it was its connection with the grand trunk which was the cause of its fertility and usefulness and its disconnection from the same proved unfruitful.

5. Let us look a little further and examine a Railway Train in which are joined grand and palatial carriages but it will have no motion nor will it reach its destination unless it was attached to a steam engine.

6. Consider the animal kingdom. Keep the chickens separate from the hen and give them the best nourishment, but unless they come under the wings of the hen and partake the heat they cannot be alive. They become a prey to the kites and other animals.

7. In short it is true that matter gets its nourishment, but not without connection. In the same way communities form Anjumans or Societies and work jointly and though matters are decided by majority of votes, yet they have to select a President whose decision is considered final. Republic Governments too have found it necessary to work under a President despite the fact that they are on the platform of freedom and advocate freedom. The necessity of creating an agreement of opinion is universally admitted. Even in the temporal uplift and progress of man the spirit of unanimity of opinion is the root, then how foolish is the man who thinks that in matters heavenly and spiritual no such thing is required.

8. If you think a little deeper you will admit of the necessity of the spirit of unity acquiring access to the one God who is without a partner. God who is the centre of all good attributes could never have carried on His work, if His

attributes had been in a chaotic condition. So the Supreme Being who is the embodiment of all perfect attributes wills that heterogenous matter should be combined into a homogenous whole.

9. That is why God has brought about the existence of cohesive power which binds together all the different atoms. The atoms in their individual capacity cannot attract the blessings of God but a medium is essential. The cohesive power attracts the deserving atoms towards itself and bestows on them the benefits resulting from unanimity. I have pointed out the necessity of a medium in things temporal, similarly are the things spiritual and heanenly in which the necessity of a magnetic Spiritual Leader is felt : He through his attractive power draws towards himself the pure natured and righteous persons and from this connection the capabilities develop and then become the source of attracting the blessings of God which goes on continuously. These Divine blessings and graces do not manifest themselves until a man has not achieved the championship of God's beloved one and has not established sincere connection and relationship with him.

As this is a delicate problem, an attempt is made to prove it by means of examples of the natural phenomena that unanimity of object serves to lead one to inherit the blessings but to describe as to how the connection with the chosen one of God becomes productive of divine blessings is rather difficult. What is meant is that it is indispensible that one should establish his connection and alliance with the righteous and chosen one of God as He had ordained :—"O ye believers, be righteous and join with the company of such persons who have stood up for the sake of God truthfully in their words, actions and deeds" Here God commands that you should first of all have faith and then according to the Divine Law relinquish the place where there is evil and join with the company of the righteous. Companionship produces a very great effect and acts imperceptibly. See how a hen hatches the eggs under her wings and sits on them imparting her heat and the matter in eggs which has a capacity of thriving within is affected thereby and a kind of heat which has the spirit of life comes into existence, and it cannot be known as to wherefrom and how the soul has come. Similarly when a person establishes true connection with the chosen and righteous man of God, imperceptibly the effects of his holiness and prayers continue to infuse within him a new spirit and signs of a new life are coming into existence.

10. The illustration of the chosen one of God, the spiritual Leader of the age and the spiritual Successors is like a big water-pipe and the chosen one of God stand in comparison there with and his true followers like small pipes connected with the main water pipe. When the big water-pipe is fed with a stream the small pipes also get their shares proportionate to their respective capabilities.

11. Well, be it known that the centre of all good attributes is the entity of God which demands the union of all the different elements, therefore union is essential.

12. Although all the carriages move on their own wheels, yet they are useless without a steam engine. Similarly all the natural capabilities for nearness to God with which we are endowed become useless and of no avail if we do not have connection with some steam engine. No branch of a tree can be fruitful until it has connection with a tree.

13. No child can thrive until it is nourished in the lap of its mother.

14. The sun, the moon and the lamp possess light and the eyes as well. But a blind man cannot derive any benefit from the light of these luminaries; no one possessing good eye sight can fare well in darkness. In short the two lights shall have to work together in order to become useful.

Just as in ages past the Divine Law shed light upon people at times of need and the Divine Guides invited them to enter the fold of Divine Movements ; similarly the word of God from heaven fell on the ears of the people of this age too.

Through me the Face of God is manifested
on the people, so ye, the seekers of
guidance present yourself at my door.
Receive your shares from me as I am your
Imam (Spiritual Leader) I warn you of your
days and convey to you the glad tidings.
O people ! I have come to you at the proper
time of need, so is there any cautious and
wise man who will ponder over these words ?

PROPHETHOOD IN ISLAM.

(By Professor A. R. Dard, M. A.)

Some people think that as the Holy Prophet Mohammad (peace and the blessings of God be upon Him) was the last of the Prophets the Founder of the Ahmadiyya Movement should not be called a Prophet.*

The Holy Prophet has no doubt been called in the Holy Quran "Khatham-un-Nabiyeen." But the word "Khatham"

**N. B.*—There are some who say that he never claimed himself to be a Prophet of God. To show that he did lay claim to Prophethood I give here a quotation from his writings. He says : "I swear in the name of God who has my soul in His hand that it is He who has commissioned me, and it is He who has conferred on me the appellation of Prophet and it is He who has called me by the name of the Promised Messiah."

in the Arabic language means a seal : and a seal is generally used for authentication. So the phrase "The seal of the Prophets" means one who authenticates or ratifies the Prophethood of the Prophets. And this is true ; we believe in Moses, Jesus, Abraham and Noah as Prophets because their Prophethood has been confirmed by our Holy Prophet. We could not look upon them as Prophets if the Holy Prophet had not told us so. Even if we take the word "Khatam" used in the Holy Quran to mean "the last" (the real word for which should have been Khatim) we must interpret it by saying that the Holy Prophet is the last of the Prophets in the sense that he is the best of them all and that he has attained to a degree of perfection beyond which it is impossible for anyone to go. He has exhausted all the degree of perfection, and none can supersede him. Otherwise to come at the tail is no credit. The Holy Prophet is the greatest of all the Prophets not because he appeared last of all but because he has brought a law which is final and cannot be replaced or excelled.

If we look into the context of the words we are further assured of the same meaning. The verse runs as follows :-"Mohammad is not the father of any of your men, but he is the Messenger of God and the seal of the Prophets" (33 : 40) God is obviously refuting an objection, viz., Mohammad has no male issue. Elsewhere we read : "Surely it is your enemy who will have no offspring" (Al-Kausar). And it is a fact of history that the Holy Prophet himself did not leave any male issue. So God evidently refuted this objection by saying that Mohammad is the Messenger of God and the seal of the Prophets, which means to say that we must interpret these words in the light of this objection. It is a fact now that the followers of a Prophet are spiritually his sons, but in the case of the Holy Prophet God promises more. He says that from amongst his followers there would be people who would become Prophets ; so Mohammad, the verse means to say, is the father not of physical sons but of spiritual sons and of

Prophets. He is such a great Prophet that by following him one can become a Prophet. He is no doubt the Prophet of Prophets (peace and the blessings of God be on him).

There is not a single verse in the Holy Quran which means that a Prophet cannot come after the Holy Prophet. On the other hand, there are several verses which show that Prophethood is definitely promised in Islam. Surely this is one of the greatest proofs of the superiority of Islam over all other faiths. Follow any religion, you will never get anything like this. Islam is the only living religion. The Holy Quran is the final and the most perfect Divine guidance for all times. By acting upon it we can attain to God. It says: "Those who render perfect obedience to God and His Apostle (on him be peace), God will confer upon them one of four dignities according to their deserts. Those who attain the highest stage of perfection will be made Prophets, and those next to them will be made Siddiques, i. e., favourites of God, and those coming after them will be made Shaheeds, i. e., those from whose eyes the veil has been removed, but who have not yet obtained the benefit of special friends, and those that are next below will be made Salih, i. e. they will be righteous men, who are trying to improve themselves, but who have not yet been admitted to the inner presence of God. These are the best companions, whose company benefits others. These different stages of development can be obtained only through the grace of God and God well knows His servants." (4 : 69, 70.)

The Holy Prophet (peace be on him) says : "I am the last of the Prophets and my Mosque is the last of the Mosques" (Muslim, Kitabul Haj). These words show clearly that the Holy Prophet is not the last of Prophets in the sense that there is no other Prophet after him ; because if we take this meaning, we shall have to take the same meaning with respect to the building of Mosques. If other Mosques can be built after the first Mosque of the Prophet, there seems to be no reason why there should not appear any other Prophet after the Holy Prophet Mohammad (peace be on him).

In another place he says : "If Ibrahim (his son) had lived he would have been a Prophet." Now if there was to be no Prophet after him, how could he say this ?

Mullah Ali Qari says : "If Ibrahim had lived and if he had become a Prophet, and likewise if Omar had also become a Prophet, then like Jesus. Khizr and Ilyas they would have been the followers of the Holy Prophet, and their Prophethood would not have gone against the words "Khatam-un-Nabiyeen," which means that there can be no Prophet after Mohammad who would cancel his law, and who is not a follower of his. This is also supported by the tradition where the Holy Prophet says that if Moses had been alive he could not but follow him" (Mauzooat, pages 58 & 59).

Hazrat Ayesha says : "Do not say that there is no Prophet after the Holy Prophet Mohammad, but say that he is Khatam-un-Nabiyeen" (Takmala Majmaal Bihar, page 85). This is interpreted by Imam Mohammad Tahir to mean that there can come no Prophet who will cancel the law brought by Mohammad and that it refers to the coming of Jesus Christ, the Prophet of God."

Imam Sharani says (in this book, "Al-Yawaqeet-Wal-Javahir," vol. 2. page 33) : "Prophethood is not absolutely stopped, only such a Prophet cannot come who brings a law. The words of the Holy Prophet saying that there is no Prophet after him who brings a law."

Mohyid Din Ibn Arabi says : "Prophethood is not completely disappeared ; we hold that it is the Prophethood with law that has disappeared ; and this is the meaning of the words 'La Nabiya Badee'." Again he says : "Prophethood has stopped only in the sense that no Prophet can come who brings a law to cancel the law of the Holy Prophet Mohammad. Prophethood will continue in the world until the day of judgment" (Futoohat Makkiya).

It is not necessary for a Prophet to bring a new law; the following personages were Prophet and they did not, according to the popular belief, bring any law or Shariat: Haroon, Yahya, Zakariyya, etc.

To establish a religion a book alone is not sufficient. There must be someone to teach the book. A student cannot read a book or learn a trade without the help of a teacher; that is why the Holy Quran was not thrown down from heaven but it was revealed to our Prophet (peace and blessings of God be on him). He not only taught the Muslims by word but his noble example inspired them to live a better life. So a Prophet is required not only to bring a law but also, and more so, to teach properly and establish a law. A lot of people know the truth but cannot act up to it. It is easy to know the truth but it is difficult to live up to it. So this is a most important work which well needs a Prophet.

Our age requires a Prophet. Islam is attacked from all sides False religions and godless materialism are badly undermining the faith. And the pity of it is that Muslims differ so much in interpreting the Holy teachings that there exist now several hundred sects each claiming to be the only right one; the result is that they are all fighting between themselves, and nobody has time to defend Islam even against our common enemies. The individual corruption and the utter degeneration of Muslims needs no mention. So if there ever was a need for a Prophet it is this time that God should send one.

We believe that Ahmad of Qadian (peace be on him) has been sent by God as a Prophet to serve Islam and to establish it again in the world. It is necessary to believe in him because the Holy Quran says it is necessary to believe in all the Prophets:

"Surely those who disbelieve in Allah and His Apostles and (those who) desire to make a distinction between Allah and His Apostles and say : 'We believe in some and disbelieve in others, and desire to take a course between this and that,' Those it is that are truly unbelievers, and We have prepared for the unbelievers a disgraceful chastisement" (4 : 150).

(Review of Religions Vol. XXVI.)

The object of the Advent of Ahmed the Promised Messiah peace and blessings of God be on him.

"I have come to establish the truth of Islam and to convince men of its beauty, and to lead them to the fountain of its teachings and to refresh their souls with its waters. I have brought no new law or command. The Holy Quran is the final code of Divine Laws and Mohammad (on whom be peace and the blessings of God) is His last Lawbearing Prophet. I am His Messenger but without a new law ; and I am a Prophet but without a book ; and the sole object of my advent is to serve Islam and to propagate it and to remove from its bright face the dust that has settled there as the result of the stormy thoughts of man during the latter days."

Islam as professed and declared by Ahmed.

Peace and blessings of Allah be on him.

(In his own words.)

"The five things on which Islam is based is our creed and we are holding fast by the word of God, *viz.* the Holy Quran by which the Muslims are required to hold fast; and like Farooq (May God be pleased with him) we say "The Book of God is sufficient for us.' We believe that there is no deity but Allah and that our Master Hazrat Mohammad Mustafa (may peace and blessings of God be upon him) is the Messenger of God and the seal of Prophets, and we believe in Angels, in the Resurrection, in the Day of Judgment, and in Heaven, and Hell. We believe that whoever deducts even a tittle from the *Shariat* of Islam or adds even a jot to it or whoever inculcates the abandonment of the divine commandments or declares the forbidden things to be lawful is faithless and has turned away from Islam. We admonish the members of the Community that they should have a sincere faith in the Holy formula of Islam, *viz* that there is no deity but Allah and that Mohammad is the Messenger of God and that they should die on this faith, that they should believe in all those prophets and all those books whose truth is testified to by the Holy Quran, that they should observe fasts and prayers, pay the *Zakat*, and perform pilgrimage to Mecca and obey all other commandments laid down by God and His Holy Messenger, believing them to be divine commandments and abstain from all things that have been prohibited, in exact accordance with the teachings of Islam. In short, it is obligatory on them to believe in all those things on which all the righteous Muslims that have gone before us were agreed both in belief and practice, and all those matters which are held to constitute Islam according to the unanimous opinion of the *Ahl-i-Sunnat*. We call both the heavens and the earth to witness that this is our religion and whoever imputes to us anything contrary to this religion brings against us a false imputation dishonestly and impiously, and on the Day of Judgment our claim against him will be, when did he cleave open our bosoms to see that in spite of our professions we held contrary views in our hearts. Beware that the curse of God falls on those who lie and who are guilty of imposture !"

(Ayyamus Sullah Page : 86 to 87.)

Some of the Testimonies regarding the Prophethood of the Promised Messiah.

(A few extracts from the writings of the Promised Messiah.)

I swear in the name of God who has my soul in His hand that it is He who has commissioned me and it is He who has conferred on me the appellation of *Prophet* and it is He who has called me by the name of the Promised Messiah.
(Haqiqat-ul-Wahy appendix P 68).

I am the Promised Messiah and on the same whom the greatest of the Prophets named نبی ال *Prophet of God.*
(Nuzool-ul-Masih P 48)

In the Barahin-e-Ahmadiyya, Almighty God addressed me saying یا احمد جعلک مرسلا "*O Ahmad thou hast been made an Apostle.*" In these words it is indicated that as being the manifestation of the Holy Prophet. I was called Ahmad though my mame was Ghulam Ahmad, so being Ahmad I was made a *Prophet* for Ahmad was a Prophet.
(English Review of Religion Vol II.)

In Sahih Bukharee, Sahih Muslim and Bible and in the Books of Danial and other Prophets where reference has been made regarding me there the word *Prophet* is applied to me. (Tuhtai Golarwiya P 16).

(From the writings of Hazrat Nooroodddeen sahib, the First Successor to the Promised Messiah).

I swear in the name of Almighty Allah and proclaim that I whole heartedly believe and fully trust in all the claims of Mirza Saheb and it is my faith and conviction that salvation depends upon the acceptance of his claims and teachings. Hazrat (Mirza) Saheb is a *Prophet of God.* If he had not applied to himself the appellation of بنی *Prophet* then he would have falsified (God forbid) the tradition of Bukharee (Muslim) in which the coming one has been named بنی ا لل *Prophet of God.* Hence he had no other course but to apply the word بنی *Prophet* to himself.

(Badar 4th July 1912).

If God's Word is true then there is no salvation without believing Mirza Saheb. *(Badar 11th July 1911.)*

(From the writings of Hazrat Mirza Bashirrud Din Ahmad Saheb Late Editor of Tashhiz and Second Successor to the Promised Messiah).

Earth and Heaven may vanish but this *Prophet of God* shall not remain unsuccessful. (*Badar 1st November 1906*).

A *Prophet* بنی come amongst and departed after having finished his work. (Tashhiz February 1909 P 36).

Some of you say that there is no difference between Ahmadis and non-Ahmadis ; is there no difference when Ahmadis are the followers of a *Prophet* بنی (Hazrat Ahmad) whereas the other party (non-Ahmadis) are disbelievers of a *Prophet* بنی Also bear in mind that Mirza Saheb is a *Prophet* بنی and in consequence of the fact that the Holy Prophet (peace and blessings of Allah be on him) being the Seal of the Prophets, he (Mirza Saheb) was given the *Prophethood* on account of following his (Holy Prophet's) footsteps and we do not know how many more will be exalted to this position. Why should not we call him a *Prophet* بنی whom God has called a *Prophet* بنی?

(From the writings of Molvie Mohammad Ali Saheb M. A. President of the Ahmadia Anjumane Ishaat-e-Islam Lahore and late Editor of the Review of Religions. Qadian).

False claimant to Prophethood is never granted Divine assistance on the contrary he is destroyed and entirely obliterated . . . . . . Such a treatment was not meted out to Mirza Saheb. Therefore the person to whom God does not mete out the treatment as that of a false claimant in accordance with the established Laws of His Book but on the other hand grants him such a treatment as was vouchsafed to the righteous persons and His *true Prophets* in such a case to doubt the truth of that claimant is to wage war against God to oppose His Word. There can be no greater proof than this to test the truth of any claimant ; And if this proof is not sufficient, then the Prophethood of any *Prophet* cannot be proved. (Urdu Review of Religions Vol. VII P. 294).

The promise that was given to them regarding the advent of an avatar (Incarnation or Prophet) was from God which the Almighty God did fulfil in the person of the *Holy Prophet of India Mirza Ghulam Ahmad of Qadian.*

(Urdu Review of Religions Vol : III P. 411.)

For these latter days to revive religion, Almighty God had promised that at the time of the cemmarian darkness which would prevail during the latter days, He would raise a *Prophet* for the regeneration of faith ; and he would bear the name of "*The Promised Messiah*". This has accordingly come to pass and exactly at the time when all the communities cried out that all the signs regarding the advent of the Promised Reformer had seen fulfilment, Almighty God raised His chosen servant Hazrat Mirza Ghulam Ahmad to re-establish in the world the lost faith by displaying fresh signs of Almighty God. According to this Divine course this Reformer has been engaged in the work of regeneration and reformation, and the regeneration and reformation which is being carried on by him is gradually doing its own work in the same way as it came to pass in the time of all the previous *Prophets* i. e., it tended to be effective upon people by degrees.

(Urdu Review of Religions Vol : V P. 214, 215.)

Woe betide the Muslims who in their blind opposition to Hazrat Mirza Saheb repeated the same objections which the Christians brought forth against the Holy Prophet peace be on him. Their case is exactly like unto the Christians who in their blind opposition to the Holy Prophet strengthened and repeated the same objections which the Jews raised against Jesus, peace be on him.

This is the greatest sign of a true *Prophet* that any objection hurled against him shall equally apply to *all the previous Prophets* with the natural consequence that he who rejects such a God-sent Messenger is to be counted as if he has rejected the *whole system of Prophethood.*

(Urdu Review of Religions Vol. 5 P. 318).

(From the writings of Khajah Kamalud Din Saheb, Missinory and Imam of the woking Mosque.)

He (Ahmad of Qadian) is a لر بنی. Prophet of God . . . .

(Alhakam of Qadian 30th September 1905).

The conquest of the whole world is in the hands of the followers of the *Prophet Ahmad.*

(Badar of Qadian 9th January 1913).

Ahmed's last letter to the Press regarding his Prophethood.

(In his own words.)

"I have been always telling the people through my writings and now again declare that the charge which is brought against me that I, as it were, lay claim to a prophethood which cuts off my connection with Islam and which means that I look upon myself as an independent prophet so that I have no need to follow the Holy Quran, and institute a separate creed and a separate Qibla and hold the *Shariat* of Islam as abrogated and exclude myself from the followers of the Holy Prophet may peace and the blessings of God be upon him is untrue. Nay, I look upon such a claim as *Kufr*. Not only now but ever in my writings I have been declaring that I lay no claim to such prophethood and the charge against me is a calumny. The basis on which I call myself *Nabi* (a Prophet) is only this that I am honoured by the communion of God that He frequently speaks to me and replies to my prayers and reveals to me many hidden things and discloses to me such secrets of the future as He never discloses to anyone unless he enjoys special nearness to Him . . . . But I am not a Prophet in the sense that I, as it were, separate myself from Islam or abrogate any commandment of Islam.

My neck is under the yoke which Islam lays on us and no one has power to abrogate even a jot or tittle of the Holy Quran. So I call myself *Nabi* (Prophet) only because in Arabic and Hebrew *Nabi* means one who, being inspired by God, announces prophecies in a very large number . . . . Seeing that generally men have visions and some receive inspiration also, but that inspiration is meagre in quantity and contains very few secrets of the future, and besides being meagre it is also doubtful and confused, therefore reason demands that he whose revelation and whose prophecies are free from such defects should not be classed with other ordinary men, but should be called by a special name, so that he may be distinguished from others. Hence only in order to give me a distinguished position God has called me *Nabi* and this is a title of honour that has been conferred on me so that there may be a distinction between me and others. In this sense, I am both a *Nabi* and an *Ummati* a follower of the Holy Prophet, may peace and the blessings of God be upon him."

(A letter to Akhbar-e-am of Lahore 26-5-1908.)

Some of the Decisions of the Indian High Courts concerning Ahmadis.

Decision of the Patna High Court, dated December 21st, 1926 in Civil Appellate case—Hakim Khatil Ahmad vs. Malik Israfil, published in Patna Law Journal, Page 108, Vol. 11.

"The Ahmadis are Mohammadans notwithstanding their pronounced dissent from orthodox opinion on several important articles of the faith."

"The Ahmadis are entitled to enter a mosque if they please."

Decision of the Madras High Court case—Narantakath Avullah vs. Parakkal Maumu and others,—published in The Madras Law Journal Reports, Part XX, page 663.

1923 Mad 171.

Before the Honorable Justices Sir Oldfield and Mr. Krishnan.

"An orthodox Mohammadan does not by merely joining the Ahmadiyyan sect, become a *murtad* or apostate from Mohammadanism and his marriage with his wife is not thereby dissolved."

Per Justice Mr. Krishnan :—"The Ahmadiyans are in my view only a Reformed sect of Mohamadans."

The Call to Unity.

Will Muslims hearken to the call of Islam?

Verily Allah loves those who strive in His path in ranks as if they were a well compacted building. LXI : 4.

The Muslim world to-day is face to face with heavy odds. It is not a mere question of religion. Wider issues are at stake. Here in India there is the choice between death and slavery. The rival communities would either like to absorb them wholesale or reduce them to a mere helotage. Which would you choose ? Sons of Islam, nothing but a strong effort for self preservation can save you in the face of these dangers. If you can but unite, there is nothing that can overmaster you. We do not see how on earth you can keep disunited. Your God is Allah, Your Prophet is Mohammad ; your sacred book is the Quran, your pilgrimage, your fasting, and your worshipping are the same; and you go by the same creed and faith. Then what keeps you apart ? Well, if you can't see this, don't you realise that the whole world is up in arms against you ? Common interests generally unite people. Can you show any people having more points of contact than yourself ? None would be more deluded and ignorant than yourself, if you still blind yourself to these common interests. Remember the death or mutilation of a part cannot but affect the organic whole.

Perhaps you are devising plans to this end and you have various solutions offered. Pick the easiest and choose the line of least resistance. Don't be misled by cheap sneers at this *line of least resistance* argument. For instance there is what we call political union among the Muslim people. It has a good deal to recommend it. Whoever calls himself a Muslim, whatever sect he might claim affiliation to, should be considered a bonafide member of it. Let there be a common platform for our social and economic problems. Mind the outside world in its war against the Muslims would not discriminate between one Muslim, say an Ahmadi, and another Muslim, say a shiah. To a non-Muslim we are all Muslims in spite of our petty internal differences. If he ever plies an axe that would be against all of us irrespective of our sectional affiliations. All that we can expect of him is that he would be judicious enough to divide us to kill us all in time. Moreover it does not matter with him whether Abu Bukr or Omar are accepted or rejected. For him we stand together on the Quran. He is out to destroy the Quran which means destroying us all. He is out to destroy us economically and politically, and in hitting against one of us he is hitting us all. So won't you read the signs of the times.? We say that such a union on our part should go a long way towards solving most of our troubles.

Perhaps you may say that the greatest obstacle in the way of our union lies in our infidelising each other and that is why it must be done away with first of all. No doubt there is a good deal of force in this argument. The question is, *is it practicable ?* We must confess to our doubts. First there is a good deal of ignorance. Secondly the Mulla element is too strong. The educated classes may be disgusted with this *Kufr* business but the question is what of the people at large who are under the thumb of the *Mulla* ? These things cannot be done away with in a day or even in a year. There is another consideration and this *Kufr* business must be viewed from that point of view. The Shiahs for instance form a goodly proportion of the Muslim population. Now among the sincere and devoted Shiahs it is a cardinal point of faith to believe in the *Imams*. They do not draw any distinction between an *Imam* and a Prophet so far as belief is concerned. Whoever denies an *Imam* is as much of an infidel as the one who denies a Prophet. Now this belief took its rise 13 centuries ago and it is sincerely and staunchly held. Now a devout Shiah would much prefer to stand aloof rather than give up his cherished belief. That is just to illustrate the point. We have a host of other sections who hold similar view. We have the *Khwarij*, the *Ahlihadis*, the *Ahmadias*, the *moqallideens* etc. who hold similar views in one way or the other, and it would be a tough job to shake them off these views. It would be a good thing if they could all be persuaded to give up such nations. but in the alternative case we should be up against forces that would make confusion worse confounded. It may need centuries of educative influences to wean them off such dogmas, and we are very much doubtful whether we could ever succeed. We cannot simply impose our views upon others. History warns us against undertaking such a foolhardy task. The enemy is hard at the gates and our needs are pressing. To adopt the latter course would mean the indefinite postponing of any definite steps and by the time we have devised any workable scheme the enemy shall be upon us and we shall all be undone. Why not unite on those points where it is easy and feasible to unite. That would be a good beginning. It may be that mutual intercourse may soften our hard opinions of each other and we may be enabled to see things in their true perspective. Accomodation and compromise have bad associations in religious terminology, but we say that perhaps knowing better of each other we may be able to accommodate, or at least relegate our differences to some more propitious times. We say then in all humbleness, that let us all Muslims—who go by the name of Islam—unite for our common communal weal, and defend Islam, our common heritage, against the attacks of the enemy who has emerged in the form of *Shuddhi*, *Sanghatan* and the *Christian Missions* against Islam. Will Muslims hearken to the call of Islam ? *(The Sun Rise 22nd June 1927.)*

The Economic uplift of the Muslims.

(By Professor Mutiur Rahman M. A.)

The Musalmans of India are at the present moment in the most miserable plight. Considering their glorious past their misery has no parallel. The question arises :— What are the causes of this most pitiable and critical state and what are the ways out of this grave danger. This is a question which should engross the mind of every true son of Islam in India. Great and worthy heads have been studying the question in its various aspects and suggesting many useful solution. To me the most important factor which is at the root of this deplorable state of things is the economic downfall of the Muslims. Muslims who were once the sole masters of India and held sway over the country from one end to the other have now been reduced to the starving condition. It is on account of this dreadful poverty that they are being trampled down by their sister communities and it is because of this economic degradation that they are often denied even their most reasonable civic rights at the hands of the Government. It is therefore simply impossible for us to better our social and political status unless we can effect our economic uplift.

The next thing for us to see is :—How can we bring this about. This is a question which should receive the most careful attention of every true Indian Muslim. I beg leave to put down below my ideas in answer to the the above question.

The most advanced Western nations have attained the height of their power through commerce. The Muslims also in their palmy days flourished through it. The Hindus in India have, to a large extent, the virtual monopoly of trade and commerce. It is because the Indian Muslims have no commerce in their hands that they are subject to so many economic embarassments. It is really a matter of great astonishment that the Muslims who ruled in this country so gloriously for more than five centuries and who still form the dominant element in certain provinces of India should be bereft of the most powerful instrument of wealth-making. The part played by the Muslims at present in commerce is only a drop in the ocean. Hence it is essentially necessary that Muslims of all parts of India should lose no time in launching into commercial enterprises. A little sign of awakening which is visible in certain quarters is not at all sufficient. What is necessary is that a very carefull and judicious study of the Muslim localities should be made at once and shops of all kinds should be opened in every village, town and city by the Muslims all over India. Only the Muslim traders should satisfy the Muslim needs. Similarly it is the bounden duty of the Muslim public to patronize the Muslim trade. The Muslims should make it a point to make all their purchases from the Muslim shops. That necessitates existence of a Muslim trading class. An enormous amount of Muslim wealth goes into the hands of the Hindoos every day which can easily be controlled by Muslims. In short our community will grow by far the more opulent if the Muslims as a community are earnest about the matter and try to become the commercial and business people.

India is mainly an agricultural country and in certain provinces the Muslims form the majority of the agriculturists. But the cultivation of land is carried on in the most antique fashion with the result that agriculture has become the least paying and the most loathed of all the professions. Now what should be done in this respect is that the cultivation of land might be carried on according to the scientific and uptodate methods. Elementary knowledge of the improved methods may be imparted to the ignorant village farmers in the whole of India. This can easily be done through the educated section of our community. Any Muslim who is acquainted with the vernacular of his province can furnish himself with books and pamphlets dealing with agriculture and read them out to the illiterate cultivators. This propaganda done in right earnest with proper zeal and enthusiasm throughout the length and breadth of the country, is sure to ameliorate the economic condition of the Muslim agriculturists.

Now I come to the most horrible question of debt. The vast majority of the Muslims are over head and ears in debt. The Hindoos are their creditors. Huge sums of Muslim money go to the hands of the Hindoos never to return, the Muslims are so to say the cattle of the Hindus. The cattle do the most arduous and painstaking task of ploughing the land while the crops go to the masters. The cattle have to rest content with the hay only ; so also whatever the Muslims earn from year's end to the year's end by the sweat of their brow is taken away by the Hindoos as interest.—In fact there cannot be a more shocking example of economic slavery. Unless the Muslims are saved from this miserable plight without the least delay there can be no hope for the rescue of the community.

The Muslims themselves are responsible for this unspeakable misery. They bring ruin upon themselves in many cases for nothing. For instance a Muslim who cannot even half feed and half clothe the members of his family and can not make both ends meet, will incur heavy debts on the occasion of his son's or daughter's marriage simply to waste the money. He will not be able to pay off his debts to the end of his life. In the end the money lenders will take his land, cattle and his property.

There are hundreds of other ways by which the Muslims ruin themselves. This is not only a bad policy from wordly point of view but a great sin too. The Musalmans do not follow in the footsteps of the Holy Prophet Peace and blessings of God be on him. What a noble life of stern simplicity he lived ! Did the Prophet, the monarch of both the worlds, take a debt of big sum at the time of his marriage or the marriage of his daughters ? Certainly not. Because that would set a bad example for his followers and bring economic ruin upon the whole Muslim community in the succeeding generations. Alas ! the Muslims have deviated from the path of Islam.

It is absolutely necessary to bring this fact home to the ignorant Muslims. An enthusiastic propaganda should be carried on by the enlightened section of our community that the Muslims should avoid extravagance and incurring of debts. That will help us a great deal out of this grave difficulty.

The next thing which we can do in this direction is to create a feeling of sympathy and love for our co-religionists. The well-to do classes can lend a helping hand to their less fortunate brethren in times of need. That will also stop the poor Muslims from involving themselves into liabilities to some extent.

A great deal of the sufferings of the poor Muslims may be alleviated and they can be rescued from the clutches of the Hindoo Shylock if one of the most important commandments of the Holy Quran be obeyed. I mean the Zakat. Proper arrangements for the collection of Zakat from those from whom it may be due according to the law, and for distribution among the poor and needy will put a stop to their craving this mercy of the Hindoos and falling into their hands as debtors.

I fully realise that the Muslims will still stand in need of taking loans. There is no denying this fact. But instead of selling ourselves over to the Hindoos and becoming their slaves we had better open Co-operative Banks. The Musalmans should take strong resolution never to take loans from Hindoos and gradually to give up debts altogether by giving up extravagance and increasing their incomes.

(The sun Rise 7th August 1927.)

A Message to the Christian Nations of the World.

(Extracts from "A present to H. R. H. the Prince of Wales" by the Head of Ahmadia Community.)

Let it be known to you, O Gracious Prince! That real honour is that which God bestows, real rank is that which He confers, and that real happiness is that which comes from Him. I, therefore, invite you to the Truth which God sent for the guidance of mankind thirteen hundred years ago and for the establishment and fulfilment of which He has now sent the Promised Messiah.

No doubt it is bitter thought for the Christian nations of the world that, after waiting for nineteen hundred years, they should discover the Messiah among the followers of another faith. And they find it hard to reconcile themselves to this truth, but blessed is he that accepts God's will without question and prefers it to his own honour, desire and expectations; for him is eternal salvation and he shall find everlasting joy!

Those that have gone before preferred their own jealousies to God's will, and what joy did they find! The Jews would not accept John as Elias, for he did not fulfil their traditions, and thus they rejected God's will, and they are still looking for the Messiah. Long have they waited and longer still shall they wait, for he who appeared once shall not appear a second time. They shall go on waiting for ever and no Elias shall descend from Heaven, nor shall a Messiah appear, and for their obstinacy they shall for ever be shut out of the Kingdom of Heaven.

Similarly, if the Christians persist in their error and reject these heavenly signs and shut their eyes to the Truth, they shall go on waiting till the end of days and no one shall appear. Those who were to come are come. He came who was to come in the name of the Lord and who, like Moses, was to be a law-bearer; and he is also come who was to come in the name of Jesus to testify to the spirit of Truth and to proclaim it.

No Comforter or Messiah shall henceforth appear till the end of the days, and those who wait shall only realise the bitterness of waiting. As was written, another was to come in the name of Jesus and not Jesus himself, and his advent was to be like the advent of John in the name of Elias.

The Promised Messiah said to the Christians :—"Ye preach the Kingdom of Heaven and call men to it, but ye yourselves have not accepted the Comforter concerning whom Jesus has said, 'He will teach you the whole truth although he appeared over thirteen hundred years ago. Not only have ye not accepted him but ye hate him. Ye love him that came as the son, and hate him who came in the name of the Father, and ye forget that a sin against the son may be forgiven but not one against the Father. What has come to you, that ye love the branch but destroy the trees ?

"And your greatest sin, in comparison with which all your other sins and failings fade into nothing is that ye dishonour Him who is the Creator of Heaven and Earth, and who is the God of Adam, the God of Noah, the God of Abraham, the God of Ishmael, the God of Isaac, the God of Joseph, the God of Moses, the God of David and the God of Jesus. Ye read that the Lord is One and ye also read that the son received everything from Him, and you also read "Thou shalt have no other God beside Him," and then ye deem Jesus to be really His son, whereas he was only a servant of His and one of the prophets and was only called the son of God in the sense in which those to whom the word of God came were called Gods, and ye worship him and pray to him, and honour him as God alone should be honoured, and in the same breath ye say, 'Thou must not set up other Gods beside God, for this is an evil thing and hateful in the sight of the Lord.' Are you not afraid of the consequences of this abominable sin ?

"Verily, I say unto you that Jesus himself shall testify against you before the Father and shall disown you, for he always preached that thou must honour the Father above all things ; and he always taught that God alone has the knowledge of things hidden, and He alone has power, and all signs are with Him, and He alone will judge, and He alone is the Master and He alone is the Giver. But ye have cast aside his words and while professing to love him ye act like enemies and calling yourselves his disciples ye have destroyed the work of his life-time ; and then you are pleased that he will come back and reward you.

"Ye misguided people ! He will not reward you but will prove your guilt. Behold ! I have been sent in his name to point out to you the error of your ways and to warn you of the day when the heavens shall be shaken and the earth shall tremble, and that which a man's hands fashioned and which appeared goodly in his sight and of which he was proud will compass his ruin, and his own handiwork shall destroy him and the fruits of his labour shall kill him, and that which a man rejoiced in will push him into the grave.

"Repent, therefore, before that hour arrives and accept him of whom ye were told by the Messiah in his first advent, and to whom he calls you in his second. If ye accept him, I shall testify it of you before the Father and shall declare your righteousness unto Him, and ye shall find His pleasure and realise His mercy.

"Ye say that Jesus died on the Cross and thus ye proclaim him who was innocent, accursed, and bring him who suffered travail for your shake into contempt. For it is written in the Scriptures that he who dies on the cross is a false prophet and shall be accursed. By your mouths do ye then acknowledge his falsehood and cause his enemies to laugh at him. Curse means estrangement from God, then how say ye that Jesus was the beloved of God, and yet was estranged from Him. The wicked alone turn away from God and the transgressors alone hate Him. Then why do ye hold Jesus accursed. who was the beloved of God ?

"Do ye not read, 'An evil and adulterous generation seeketh after a sign ; and there shall no sign be given to it, but the sign of the prophet Jonas ! For as Jonas was three days and three nights in the whale's belly, so shall the son of man be three days and three nights in the heart of the earth'* then, did Jonas enter the belly of the whale dead, that the son of man should have entered the hearts of the earth dead also? Did Jonas remain three days and three nights in the belly of the whale dead or alive? Then, why should the son of man remain three days and three nights in the grave dead?

"Understanding, why do ye shut your eyes and proclaim your Master a sinner that ye may be proved righteous? Jonas entered the belly of the whale alive, remained there alive and came out alive, so did the son of the man enter the heart of the earth alive, remained there alive and came out alive, and Jerusalem was shown how the Lord of Life and Death had the power to take His servant down from the cross alive and to save him from death before the very eyes of his enemies, and to justify His words by the doings of their own hands.

"You read that after leaving his tomb he went secretly about in Jerusalem and Galilee and showed his wounds to Thomas and said to his disciples, 'Behold my hands and my feet, that it is I myself : handle me, and see ; for a spirit hath not flesh and bones, as ye see me have.' And when he had thus spoken, he shewed them his hands and his feet, † and they gave him meat and he ate it, and yet ye do not believe that God saved him from the accursed death of the cross and showed the sign of the prophet Jonas by causing him to appear as one dead and sent him to seek the lost sheep of Israel and to give them the tidings of the Kingdom of God."

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*Mathew XII: 39, 40. †Luke XXIV: 39, 40.

Do the Christians follow the teachings of Jesus Christ peace be on him?

There has been no Teacher on earth whose teachings have been so vauntingly admired and at the same time so utterly neglected as those of Jesus. I give below some of his injunctions by way of specimen, and ask how many Christians are carrying them out.

"Lay not up for yourselves treasures upon earth."
(Matt. VI : 19.)

"A rich man shall hardly enter into the Kingdom of heaven." (Matt. XIX : 23.)

"It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."
(Matt. XIX : 24.)

"No man can serve two masters : for either he will hate the one and love the other, or else he will hold to the one, and despise the other. Ye cannot serve both God and Mammon."

"Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body what ye shall put on." (Matt. VI : 24, 25.)

"If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven."
(Matt. XIX : 21.)

"Resist not evil : but whosoever shall smite thee on thy right cheek, turn to him the other also."

"And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also."

"And whosoever shall compel thee to go a mile, go with him twain." (Matt. V : 39—41.)

"Take therefore no thought for the morrow : for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." (Matt. VI : 34.)

"Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves." (Matt. X : 9.)

"And if thy right eye offend thee, pluck it out, and cast it from thee : for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

"And if thy right hand offend thee, cut it off, and cast it from thee : for it is profitable for thee that one of the members should perish, and not that thy whole body should be cast into hell." (Matt. V : 29, 30.)

One injunction of Jesus pertains not to all his followers but is meant only for such of them as have the courage to act upon it. When the disciples of Jesus said to him, "If the case of the man be so with his wife, it is not good to marry," he replied "All men cannot receive this saying, save they to whom it is given." These words show that Jesus preferred celibacy to marriage. The words that follow show that a life of celibacy was with him the ideal life and that those who made themselves eunuchs to enter the kingdom of God were ideal men.

"For there are some eunuchs, which were so born from their mother's womb : and there some eunuchs, which were made eunuchs of men : and there are eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it."

(Review of Religions Vol. XIII.)

The Resemblance between the Mosaic and Muslim Systems.

Almighty God laid down the foundation of the Israelite law with Moses, the great law-giver of Israel and brought the Mosaic dispensation to a close by raising a Messiah. Thus Moses was the first and Christ the last prophet of the Mosaic dispensation. Almighty God had, moreover, promised to Moses that another prophet "like unto" him would be raised from among his brethren (Duet. 18 : 18). He also said to the Holy Prophet Mohammad, that he was the Promised Prophet who was the like of Moses (Alquran LXXIII : 15). Again He promised that He would raise successors to the founder of Islam "like unto" the successors that had been raised to Moses (Alquran XXIV : 54.) In accordance with this promise it was necessary that the last successor of the Holy Prophet Mohammad should be the like of the last successor of Moses, *i. e.*, a Messiah should appear among the Muslims like the Messiah that had appeared among the Jews.

Further Points of Resemblance.

(1.) The Jews expected a Messiah who should be a temporal Ruler, and who should after delivering them from foreign yoke establish a Jewish kingdom throughout the world. The Muslims also expect a Messiah who would wage war against the non-Muslims and slay all of them, and establish a Muslim empire in the whole world.

(2.) As quite against the expectation and cherished hopes of the Jews, the Messiah that appeared among them was a man of peace, in like manner the Messiah that appeared among the Muslims came to preach his word in peace and to establish the superiority of Islam, not by the sword, but by arguments and heavenly signs.

(3.) At the appearance of the Jewish Messiah, the Jews were divided into various contending sects, so are the Muslims at the appearance of the Muslim Messiah.

(4.) In the country where the Israelite Messiah appeared, the Israelites were the subject people. Similarly Muslim dominion had ceased to exist in the country in which the Muslim Messiah made his appearance.

(5.) The English Rule under which the Mulim Messiah appeared bears a striking resemblance to the Roman Rule under which the Israelite Messiah made his appearance.

(6.) As the Jews had fallen off from true purity and righteousness at the advent of their Messiah, similar is the case now with the Muslims.

(7.) The Jews were punished with a severe outbreak of plague among them on their persecution of their Messiah; the people of this country have also been punished with a terrible plague on account of their rejection of the Promised Messiah.

(8.) As the Jews sought to have their Messiah tried at law and put to death, the opponents of the Muslim Messiah also sought to have him put to death by involving him in a criminal case of murder. (Review of Religions Vol. VIII.)

The Religion which claims Divine Protection is Islam.

The Promised Messiah's Descent from Heaven.

O ye that thirst for spiritual life and hunger after union with God, I give you the glad tidings that which you needed is supplied by Islam. The man who quickens the dead, grants sight to the blind, hearing to the deaf, and limbs to the lame and the cripple and heals the leprous of their leprosy has, in accordance with the needs of time and the prophecies of the prophets, descended from heavens in the same way in which the elect of God have always been descending from heaven and he has come in the name and spirit of Jesus and with the power and excellence of all the other prophets. In accordance with the prophecy of Isaiah, "who raised the righteous from the East" (Isaiah XLI, 4) he has appeared from the East so that he may deliver the world from the darkness of irreligiousness and sin.

Bear in mind that Islam is the only religion which God has promised to preserve and which He does preserve. Hence it is this religion which God has chosen for this age: for had it not been so, why should He have made provision for its preservation and protection and why would He have abandoned other religions which He is supposed to love. The Holy Quran says :—

انا نحن نزلنا الذكر وانا له لحافظون (١١ الحجر ع ١)

"It is We Who have sent down this Book and it is We Who will preserve it" (XV, 9). In accordance with this prophecy both the letter and the spirit of the Holy Quran are being preserved in such a remarkable manner that it is impossible to find a parallel to it. The preservation of the letter of the Holy Quran is a well-known fact, for the book not a tittle of which has been obliterated and which has been handed down to us in its real form is no other than the Holy Quran. Thousands nay, hundreds of thousands of men have lived in every age who knew the Holy Quran by heart from beginning to end. Even if all the written copies of the Holy Quran be destroyed, it can be reproduced at a moment's notice in every part of the world in its complete form without the change of even a single letter or a single vowel point.

The spirit of the book has also been similarly preserved from the very beginning. The Holy Prophet (may peace and the blessings of God be upon him) said.

ان الله يبعث على رأس كل مائة سنة من يجدد لها
دينها (مشكوة كتاب العلم)

"Verily God shall raise at the head of every century a man from among the Muslims who will reveal to the people the true spirit of Islam and will thus continue to revive the early days of its life" (Mishkat). Accordingly such men have been appearing at the head of every century ; but notwithstanding intermediate reformers the lapse of a long period of time gives rise to defects which require important reforms and call for a Great Reformer (as happened in the case of the dispensation established by Moses. When thirteen hundred years had passed after his death, Judaism so completely abandoned its real form that a great Prophet and Reformer was needed, and this notwithstanding the fact that prophets had already appeared from time to time among the Israelites, therefore it was prophesied that a great Reformer and Prophet would appear in the latter days and as the Holy Prophet Mohammad (may peace and the blessings of God be upon him) was the like of Moses, the Messenger of the latter days was called the Messiah, just as the last successor of Moses was given the name of Messiah, and he was entrusted with the reformation of abuses which were to appear in the latter days. The promised Messiah (may peace and the blessings of God be upon him) appeared, 1,300 years after the Holy Prophet (may peace and the blessings of God be upon him), *viz.*, about the same period which elapsed between Moses and Jesus ; and at his advent the people had to face the same trials which had been faced by the people at the advent of the first Messiah, for at that time people were expecting the coming down of Elijah from the heavens, but in place of Elijah there was sent for them John who was born of a woman like all other men. Similarly, the people of this age were expecting the descent of Jesus himself from the skies but there was sent for them a Messiah, who, in the eyes of those who are completely devoid of spirituality was from earth but the truth is that he was from heaven and had no connection with the earth. For had it been otherwise, how could he have taken thousands of men to heaven ? How weak are the memories of men ; They are expecting the personal descent of Jesus from the heavens, but they forget his own words which he spoke while he was on this earth Jesus says. "And no man hath ascended up to heaven but he that came down from heaven." (John III, 13). Is it not strange that although these people believe that Jesus was born on this earth and had not come down from heaven, yet they hold that he will descend from heaven. He himselt says that only he who comes from heavens goes up to heavens. Hence if he was born on this earth how could he ascend to heavens and how could he again come down from heavens ? If his being born to Mary is held to mean a descent from heaven, why should not his ascension to heaven be similarly interpreted ? Again, when his being born to Mary is called his descent from heavens why should not the birth of the Promised Messiah after the manner of other human beings be held as his descent from the heavens ?

(Ahmadiyya Movement.)

A Challenge.

To the present Christian World given by the Head of the Ahmadia Community through the Crown Prince of the British Empire.

Our Good Prince ! A living faith exhibits the signs of light, and we realize within ourselves that Islam is a living faith. The signs and wonders which Islam can show have not ceased with the death of the Promised Messiah, for if that had been so, Islam too would have been a dead faith

We believe that the blessings of Islam continue in all ages, and can confidently assert that even now if the Christian world is prepared to try Islam and Christianity, God will cause the good tree to bring forth good fruit, and He shall not give His beloved son a serpent for fish or a stone for bread, but shall open for him and shall accept his prayers.

Then, O Respected Heir of our Respected Sovereign! If in spite of the signs and truths related above (In the book—"A Present to His Royal Highness The Prince of Wales") you consider that in order to judge God's relation to, and love for a man a fresh sign is needed, we request Your Royal Highness to use your influence to induce the Christian divines to pray for the achievement of a certain difficult object, in order to manifest the truth of their religion : and the Ahmadees will also pray for the achievement of a corresponding object : for instance, let us take a certain number of sick persons whose life has been despaired of, and divide them among the Christian divines and the Ahmadees by lot, and let the Christian divines pray for the recovery of those alloted to them and we shall pray for those alloted to us and then let the world see whose prayer is heard and on whom the doors of Heaven are shut.

If, however, Christian divines do not come forward (and they certainly shall not, for they perceive in their hearts that God has removed His blessings from them) then conclude, O Wise Prince, that God has forsaken Christianity and has confined His Blessings to Islam.

Again.

A similar challenge was given to the Bishop of London by the Imam of the First London Mosque which appeared in the Review of Religions of December 1925 to which the Vicar of Putney replied "I do not quite see what we can do," This answer needs no comment, it is more than significant in itself.

The Promised Messiah's Descent on the top of the Minaret and his Exhortations.

Seekers after truth, hearken unto me. The promised days are come which the world has so long been waiting for. The Sun of Truth has risen anew. The dark clouds of falsehood will soon have to roll away before its searchlight. As a light placed high up on the top of a minaret lights up the entire neighbourhood or a flash of lightning in the sky illuminates the heavens from skyline to skyline, so quick and fast will the new light now travel to the uttermost corners of the earth. The messages of peace and good-will which the Promised Messiah brings will be reached to the people from one pole to the other. God has provided ample facilities for the purpose. Railways have been ramified over the entire land-mass of the earth, steamers invented for travel on the seas and post offices established to facilitate the means of communication. God has done this all so that His message of which the Promised Messiah is the bearer may, so to speak, be flashed over the world. This also explains the prophecy which the tradition-books record, to wit, the Promised Messiah would descend on the top of a high minaret. It is a metaphor which only means that the light brought by the Promised Messiah would spread as rapidly in the world as a light placed high up on the top of a minaret does.

My followers! Let every one of you who professes to be my disciple first and foremost abstain from every manner of evil action. God has raised me as the Promised Messiah and has also sent me in the capacity of Jesus, the son of Mary and, as such, I enjoin on you to eschew evil and to always have at heart the well-fare of your fellow-beings. Let your minds be quite free from every feeling of ill-will and malignity against any one. This will make you angels of goodness. There can hardly be anything more false and vain than the system whose teachings instead of inculcating sympathy with and well-fare of one's fellow-beings create a spirit of selfishness and malevolence in the breast of those who follow it........... My followers! Let not any of these low sentiments for a moment enter your minds. It is no religion to do harm to others. The purpose of a religion consists in moulding a man's life after the model of his Maker's. The attainment, however, of this high order of life has always been an impossibility and must ever remain so unless one possesses oneself of those noble qualities which are to be found in the Supreme Being. Mercy, forms one of them. Show mercy then, to all living beings and verily mercy will be shown you from on high.

My followers! let me give unto you a light which will outshine every other light. It is this. Let all feelings of selfishness, malevolence and enmity be replaced by those of philanthropy, good-will and love of your fellow-beings. Shortly, walk perfectly with God in all your doings and be ever resigned to His will. Then will your prayers all be heard. *This is how miracles are worked and the help of angels enlisted.* But this is not all to be achieved in a single day. Your progress in this respect is bound to be slow. The sin-stained heart of a man is comparable to a dirty piece of cloth. Now you all know that before its restoration to its original state of cleanness and whiteness can be effected the cloth has to undergo a succession of ordeals. It is first put into a tub-ful of boiling water and is heated. Then it is subjected to the mighty blows of the washerman. The operation continues for a long time till at length the dirt begins to be removed from the cloth. After this several other minor operations follow. Then and not till then is the cloth restored to its original form of snowy whiteness. Similarly, the heart can be rendered clean and pure but slowly. It is upon this purity of heart that the salvation of a person depends. Referring to it God says in the Holy Quran قد افلح من زکہا *i. e.*, "He who purifies his soul attains salvation." Remember I have come unto you with the divine command that all wars for religion be discontinued in future. In its stead you are now to direct all your energies to the subjugating of self. Such is the will of God. Let not what I say be thought a piece of my own fabrication.

I am borne out in my statement by the traditionbook, Sahih-Bokhari, in which it is clearly recorded that the Promised Messiah would put a stop to all religious warfare. So I enjoin you one and all to purge away from your minds all thoughts of waging war for religion. Be virtuous, humane and benevolent. Extend always a helping hand to those in trouble. This will cause your religion to spread by leaps and bounds. How can it do so without any visible agency, perhaps you will ask? Why, do you not see in the material world how the locomotive engines fly from place to place without any visible agency? Even so in the spiritual world. God Almighty who, in order to provide for the needs of man's physical body, has called into requisition all the elements will do the same for the needs of man's spiritual body. Angels will be employed to this end; mighty signs will be shown from on high; the heavens will restore many a blind eye to sight. It will then at length become manifest to the world that all those deities to whom the attributes of God had been parcelled out and who were worshipped as such were false one and all. So watch with patience the course of events. Surely God is more jealous than you of His being the sole object of worship. Remain ever busy praying to God lest you should incur His displeasure in consequence of any act of disobedience to His will.

The Promised Messiah's Manifesto regarding the British Government.

"As I see that in these days ignorant and mischievous persons, mostly from among the Hindus and also from among the Mohammadans, are making an agitation against the Government which savours of sedition, and I fear that these disturbances may at some time assume the form of open acts of insurrection, I deem it necessary at this juncture to emphatically enjoin all my followers who are scattered all over the Punjab and India, and whose number has now reached hundreds of thousands, that they should keep in mind the teachings which, orally as well as in writing, I have been impressing upon them for nearly twenty-six years. The essence of these teachings is that they should faithfully obey the British Government, for this Government is our great benefactor . . . . Bear in mind then and remember well that no one who hides in his heart any seditious idea against this Government can be called my follower. I consider it a great villainy that we should not be grateful to a Government which is the means of saving us from our cruel persecutors and under whose benign protection this Movement is making a rapid progress. (Review of Religions Vol. VII.)

The Plight of untouchables or depressed classed Hindus in their own words.

(An extract from the speech of Dr. Ambedkar. President of the Untouchables Conference at Amraoti.)

We have met here to-day for an important object. In our own religion as Hindus, we are not treated even as the equal of an animal. If we touch any thing it is defiled but the same thing is purified by the cow's urine. Every person be he Christian, Mohamadan or Jew, has the right to worship

God in their churches, mosques and synagogues. But we are made to worship the idols in temples from the last steps of the temple yards.

To-day the question before us is to enter the Bhawani Temples of Amraoti. You have been requesting the Management for the last three years without any result. Now we are going to start Satyagraha. Our aim is not merely to enter the Bhawani Temples of Amroati but to show that we are a force to be reckoned with. We must fight to the last and many of us may have to go to Jail. I request sincere and honest sympathisers to join in our Satyagraha and thus give us active help.

I want to tell you that it will be an unpardonable sin if we do not fight for our rights as Hindus. Our forefathers may be excused for they were illiterate. I therefore request you again to stand by our just claims as Hindus. (Cheers).

(Times of India. 17-11-1927.)

The Hindu Caste system as described by the Hindu Papers and published in the Times of India.

Caste and Swaraj.

The *Arya Prakash* writes :—"The bonds of caste are the Bastile of Hindu society, in which lakhs of illiterate and literate prisoners are suffering various hardships arising from social atrocities. The fortress of caste is even stronger than the Bastile—so strong it is that the youth that stands up roaring against the Government becomes humble like a she goat and submits tamely to caste customs. He cannot utter a single word against the autocratic rules of caste"

"In the Brahmin caste there are Brahmins of not one kind but of hundreds of kinds ! Kshatriyas, too, are not of one but of various kinds. The Vaishyas and Sudras have numerous sub-castes which a student would take six months to learn by rote! All these cook their food separately, and they cannot sit down to eat together, and they cannot intermarry. If Swaraj were won, each one of these would want to rule! O dreamers of Swaraj, first pull down the walls that thus create numerous rulers, or else the Swaraj—if won—will not remain in your hands for even 24 hours."

Period required for Establishing Equality.

The *Bhala* says :—"The caste system has existed for about 15,000 years, and that at least three generations must pass before untouchability can disappear and that after 21 generations Brahmins and non-Brahmins *may* become equal from a religious point of view, and that too if the latter give up goat eating."

Untouchables and Dharma.

A Lady writes in *Hindustan* :—"Has the Hindu community ever considered that out of 22 crores of Hindus, it has kept buried in the deep pit of degradation eleven crores of women and 3½ crores of untouchables in the name of "Dharma" and "Aryatva" (Aryanism)? Over and above these there are crores of people of other (depressed) castes. Thus three or four crores of Hindu males are tyrannising over five or six times as many human beings. They have to answer for this before the world. Because the zulums of the Hindu society have become too many......a terrible blow has been dealt to the zulums through Miss Mayo. To-day Hindu society is standing as a criminal before the world, struggling and straining to prove its innocence. But so long as the Satanic zulums of the society to continue to be showered upon crores of Hindu women, the Hindu community cannot with a pure heart demand justice from the world."

The *Navayug* :—"It is only in the Raj of the English that the Untouchables have got what few rights as human being that they enjoy to-day. But if there are any who strenuously oppose the enjoyment of these rights, it is only the holy people of the higher castes. The Bombay Legislative Council passed Mr. Bole's resolution throwing upon to Untouchable public schools dispensaries, tanks, wells etc. When we know who have been opposing this resolution in and outside the Council, what is the sense of the vain boast that they (these high caste people) are the true benefactors of the Untouchables? What does the Mahad tank affair say? What does the Ambabai temple episode at Amraoti show? Who makes the Untouchable children in Baroda territory sit outside the schools in cold and heat and rain, in spite of the Baroda Government's orders that they should be allowed to sit inside with children of other castes? Who obstructs the enforcement of similar orders in the British territory? Who inflicts cruel, Peshwai punishments on the Untouchables for placing idols of gods in temple built by the untouchables themselves." (The Times of India 4-4-28.)

(An extract from the address to the Statutory Commission on behalf of the Depressed Classed Hindus.)

"We are the victims of unparalleled social iniquities perpetrated in the name of custom by the orthodox Hindu community." (Madras Mail 2-3-1928.)

The Disease of Untouchability.

An Infallible Antidote for it.

(Syed Mohammad Ullah Shah B. A.)

And hold fast by the compact the bond of Allah altogether and be not disunited and remember the favour of Allah on you when you were enemies, then He united your hearts. so by His favour you became brethren. Quran 3 : 102.

India is one of those luckless countries that are fated to be under one curse or the other. It is a country divided against itself, in social, in economic, in religious and in political activities of life. It owes its vast nets of social distinctions and disparities to our Arya friends, who are past masters in doling out social status to or wrestling this gift from whomsoever they like or dislike as the case may be. It was five thousand and odd years ago that India first had a visitation of the Arya locust driven from its Northern haunt. This predatory host carried everything before it. The then inhabitants of the country could make no headway against the Aryan inundation. They were forced to succumb to superior numbers. So the victor troops made the original inhabitants their slaves. A separate class of social order was formed to designate their identity. They were bedaubed with the degrading title of Sudra. Thenceforth they were doomed to bear the brunt of their ignominious and unpardonable crime of being the Aboriginals. They were looked down upon as worse than even a stinking and putrid carcase of a dog. Their shadow was enough to pollute the high-born Arya whose only virtue and only claim to superiority was his having been turned out his Northern abode, neck and crop and his condescension and mighty self-sacrifice in *making India his home*. The Aborigine from that time on was to regard himself under a deep debt of gratitude to his conqueror for letting him breathe the air of the country. Surely an unbounded charity! If ever a poor *original master of the soil* happened to be afflicted with the germ of self-respect and if he dared show signs of mortification at his predicament he was forthwith put to death as an ungrateful wretch. He was never to be initiated into the mysteries of knowledge and anyone detected of having acquired a little learning met with an instantaneous death. So far as religious solace went he was a damned doomed soul. He dared not expect to achieve Nirvana by change of religion, for the door of Arayanism was closely barred and securely locked against him. His permanent lot was to toil and mail for his Arya master and look up to him for his sustenance. Thousands of years have sped by but the condition of the Sudra of to-day is no better than his hapless ancestor who was hurled into the abyss of servility by *the Cream of Creation.*

The *untouchables* or the members of the depressed classes, to-day, number well over a hundred and fifty millions. Such a vast number of God's workmanship is grovelling in the dirt of untouchability.

Now that the whole atmosphere of the world is surcharged with unprecedented stimulant to mental awakening and development a general social uprising is taking place. The Adi-Hindus (Aborigines) too, are becoming conscious of their unbearable plight. This is the first step to a nation's emancipation and advancement. For so long as a sick man is unaware of his malady nothing can be done for him. It is only when he realizes the extent of danger he is running that he takes the initial step to eradicate the disease.

Seeing an awakening among the depressed classes a sect of Hindus, the Arya Samaj, have stepped forward with a view to reforming them. It is a case of death-bed repentance on the part of the worthy sons of the early Arya pioneers. The clever Arya knows how innocent and unsuspecting is the son of Sudra. So by the mass of skilfully woven verbiage he has in part succeeded in inveigling the *achoot* into his snare. He claims to offer the Adi-Hindu all the privileges and rights that were wrenched from him five thousand years ago. Yet we take this opportunity to warn our Sudra fellow-beings that there is not a scintilla of truth in this. The Samajist of to-day is as unrelenting as his early ancestor. He means no such thing as restoring the unlucky Sudra or Chamar to his old dignity. His only idea is to reap political advantages for himself and his *high-born* brethren by swelling their number. The only concession that he is capable of granting to a Sudra is to let him read the Vedic Mantaras from which he was debarred by the old Arya colonist. Otherwise there is no such intention as admitting him into his own high social circle. For a Sudra will remain as much Sudra even though he embraces the Arya creed. He shall have to keep hisself to himself. He shall have to associate with and marry among his own class. His votes will be utilized as much then as now in his Sudra capacity to strengthening the chances of a high-born Hindu for his election into the Provincial and Central Legislatures. It goes *without saying that* the Adi-Hindu will never find equality and fraternity among the religion of his immolaters, the first Arya settlers. The inaugurators of Shuddi movement cannot vindicate themselves on these heads. It is now an open secret that the Arya Samaj stick at nothing to gain their ends. So we would sound a note of warning to our innocent brethren the Sudras and Chamars. Let them beware of the downright deception that the Arya Shuddhists are seeking to palm off upon them. It is the duty of the more advanced and enlightened section of the depressed classes to bestir themselves in the common interests of their unfortunate community. It sorely grieves us to see that while the majority of the Adi-Hindu literates are rolling in the lap of indolence the Arya is making short work of the thousands of innocent beings.

It is admitted on all hands that Islam is the only religion that advocates the sublime principle and ideal of human equality and fraternity within its fold. From the very first moment a person accepts Islam he is forthwith admitted into the highest social circle. He can break bread with the highest Muslim potentate. He can stand shoulder to shoulder with an Emperor in prayer. He can aspire to the hand of a Sultan's daughter if he has the seed of merit in him. In short he is treated as an equal in every respect.

In India the Slave Dynasty which one after the other succeeded to the Muslim throne, not to mention countless like instances in Bagdad, Spain, Egypt and other Islamic countries, is a strong case in point. A person with even a superficial knowledge of Indian history knows that Balban at one time was brought along with other slaves for the Indian market. But owing to his ill-looks and ugly features he was passed over and none made a bid for him. He was then purchased by the King. From the menial position of a water-carrier he rose to eminence, married a princess of the royal blood and eventually succeeded to the throne. Similarly the Mamalukes for centuries ruled over Egypt.

This is what Islam has offered to the people seeking its protection: The same privileges and rights, the same social brotherhood, the same political and economic parity and equality are to-day open to our Sudra fellow countrymen if they embrace Islam. This is the only antidote for their *Disease of Untouchability*.

Let our Sudra brethren through the magnanimity of their hearts forget the irreparable injuries they have suffered at the hands of the caste Hindus in past. They must now think of the present and of the future. The doors of love, amity, and respect are open for them in Islam. May God help them in their choice of the right path !

(The Sun Rise 7th October 1927.)

Some Hindu Tenets regarding Depressed Classes from their Scripture:—Manu the Hindu Law giver lays down the following injunction:—"The Vedas and other holy books are on no account to be taught to women or sudras. He who teaches them to the sudras or shows them how to get rid of sin, sinks with them into Hell."

Manu Samhita enjoins that the sudras, the depressed class people, should be compelled to serve their Brahmin Masters, be they purchased slaves or not, because "they have been created to serve as slaves".

(Desyayaiwahi Srishtosau)

"The ears of a Sudra who listens intentionally when the Veda is being recited are to be filled with molten lead; his tongue is to be cut out if he recite it; his body is to be split in twain if he possess it in memory."

(P. III Budist India Rhys Davids.)

Further extracts from the Hindu Code of Law:

"A Brahmin may take possession of the goods of the Sudra for nothing that belongs to him is his cwn."

"Should a Sudra dare say a rude word to a Brahmin, ten fingers long red-hot iron bar must be poked down his throat."

"Should a Sudra do even so much as offer a piece of advice to a Brahmin, burning oil should be poured into his mouth and ears."

Cow Sacrifice obligatory in Hindu Shastras.

Condition of Muslims before the Establishment of the British Government in India.

Slaughter of cows for the purpose of using their flesh for food is considered most hateful by the Hindus and this has become one of the factors in aggravating the differences between Hindus and Muslims; however it would look strange and cause no small surprise to find from the "Shastras" i. e., religious books and from the books of Hindu traditions and history that slaughter of cow and eating its flesh was quite permissible,; not only permissible but it was taken as religious rites and as such it was made obligatory; therefore cow flesh was freely indulged in, but gradually this came to a stop and cow became an object of worship. From the time Muslim influence began to grow in India, the political party of Hindus brought the question of slaughter of cow and sowed the seed of dissension and warfare by making Hindus feel hostile towards Muslims, consequently Muslims had to suffer great acts of tyranny and oppression under Hindu Rajahs. Slaughter of cow was considered and taken as a henious crime and history shows that on one occasion seven thousand Muslims were murdered on the mere suspicion of slaughtering a cow.

It is also recorded that in Batala (Punjab) under the rule of Bhandarees, a Muslim Syed Sepoy was passing through the Bazar when a herd of cows came along and the Sepoy stood with back to a well and thus waited for the cows to pass by, but one of the cows made straight for him and in defence he covered himself with a scabbard and its point touched the cow which made an abrasion on the cow's skin ; a Brahmin having seen this reported this to the authorities and the Muslim Sepoy was arrested and as punishment his hand was mercilessly cut off and severed.

As everything has its end, so the tyranny of Hindus also came to an end ; the munificence and grace of God the Almighty heralded the coming of the British Government in India which proved a God-send and the greatest blessing for Muslims, who under the British Government were freely allowed to perform their religious rites. Under Hindus they were not allowed to say "Azan" (call for prayer) which ought to be said before each of their five prayers ; and punishment for one who said "Azan" was no less than death.

The British did away with all this and Muslims began to proclaim "Azan" freely and openly. Under the Hindus they were being killed in thousands for the slaughter of a cow but the tables turned and under the British thousands of cows began to be slaughtered instead ; this change of circumstances was due to the special Divine grace which brought India under the British Rule.

Under the powerful hand of the British, Hindus could not do anything but they nursed this so-called grievance and hatred in their minds which they let loose on the occasion of

Muslim Eed dy creating disturbance and causing bloodshed.

Now that the British have granted some Reforms to India, the Hindus take full abvantage (on account of their being In majority) by their getting laws for self aggrandisement passed in Municipalities and Councils and thus stopping the slaughter of cows.

They have not reached their goal yet i. e., attainment of Swaraj ; even now they are proclaiming from house-tops that Muslims can only live in India by being converted into Hinduism otherwise they will have to leave India, bag and baggage.

Urged on by such mentality, it is quite on the cards that they will not tyrannise over Muslims any less than former times when they had everything in their own way.

It is most deplorable that the greater part of Muslims do not know the past history and are quite unaware of Hindu policy and persecutions; more especially it is most lamentable to find Muslim leaders also joining with Hindus for Swaraj; truly speaking they have been madly trying to establish Hindu Raj and thus involve the Muslims into a greater calamity from which God relieved them by overthrowing the Hindu supremacy and the Sikh Raj in favor of the British Government.

God the Almighty has established every religion through His Prophet without any distinction whether it be Hindu, Jewish, Christian or Muslim and all these religions allow slaughter of cows and other animals for the purpose of religious rites and using their flesh for food , even now there are several Hindu sects who offer animal sacrifices and eat their flesh.

We therefore appeal to the educated and sensible class of Hindus not to be influenced and misled by the mischief mongers in this religious subject; the undermentioned tenets from their sacred Shastras will convince them that according to their religion sacrifice of cow and eating of cow-flesh has been made compulsory; however, no one wants to interfere or come in collision with them if they do not want to act in agreement with their religion, as responsibility will lie on their own heads tor rejecting their religious doctrines ; but have they any moral right to interfere and collide with Muslims while performing their obligations according to their religious rites? Do they want to persist in their propaganda against Muslims because they are in majority or because they have influence and worldly wealth? In such case they must bear in mind that the Omnipotent God will once more grant success to truth and will give despots and tyrants their dues.

The following are some of the tenets from the Hindu Shastras.

(1) One who does not offer sacrifice of an animal is deprived of the benefits of this world as well as the next.
(Bhagwat Gita and Shante Paw.)

(2) When the time for offering sacrifices arrived Sri Krishnaji slaughtered animals there being one cow amongst them. (Bhagwat Chapter 10th verse 58.)

(3) Deities feel pleased with you and fulfil your wishes when you offer sacrifices; any one amongst you who does not offer sacrifices in thankfulness to the deities for their bounties and leads selfish life should be called ungrateful to God.
(Bhagwat Gita.)

(4) Ranti Dev had so many cows slaughtered as sacrifice that their blood began to flow like a river and their skins formed a bank, therefore the river was called Charmanvati.

(5) The Veda has ordained that he who does not eat meat of the animal sacrificed according to the religious rites, after his death, such a person shall transmigrate into 21 carnivorous animals. (Manu Samarti Chapter 2.)

Even the Hindu Political Leader like late Mr. B. G. Tilak had to admit publicly in the Baroda Conference that "Two thousand years ago Hindus were slaughtering and sacrificing animals in accordance with their religious precepts to such an extent that rivers used to get red with the blood of animals." (Vide Kesri 13th December 1904.)

Shri Pandit Abnas Chander Das, M.A , B.L., Sanscrit Lecturer of the Calcutta University writes in his well known book "RgVedic India" 2nd Edition page 79-80.

"There is also evidence of beef having been eaten by the ancient Aryans! But milch cows were seldom sacrificed though there is evidence in the RgVeda and the Brahmanas of the practice of sacrificing barren cows (Vehat) or cows that miscarried or produced still born calves. Page 79.

Page 80 and 81 "In the Aitreya Brahmana which was composed long after the RgVeda we come across a passage which says that when the King or any respected person comes as a guest, one should kill a bull or a Vehat *i.e.*, an old barren cow (1, 3, 4,) also Yajra Valkva expresses a similar view. In the Mahabharata it has been related that for the royal kitchen of King Rantideva two thousand cows and other animals used to be slaughtered daily. In the RgVeda also there is distinct mention of a place for slaughtering cows. (x. 86, 14.) From all these evidences it is clear that there was no prejudice of the ancient Aryans against beef eating."

The Hindu Religion.

Aryan Teachings from Satyarath Prakash.

By Swami Dayanand.

The Founder of the Arya Samaj.

Re-Evils of Widow marriage.

If a widow re-marries many a noble family will be blotted out of existence, and its property destroyed, (by constant alienation) (2nd Edition of English Satyarath Prakash page 129.)

Remarriage involves loss of true conjugal love and infraction of duty towards the departed husband, page 130.

*Re-***Niyoga.** *(a Doctrine to beget male issues.)*

Those who cannot control their passions may beget children by having recourse to *Niyoga*. Page 130.

The relation of marriage is life long, while the contract of *Niyoga* ceases to be operative after the desired object has been attained. Page 130.

Thus ten children in all can be produced by means of *Niyoga*—this is what the *Veda* declares:—

O thou who art fit to procreate and art strong, do thou raise upon the married wife or upon these widows, with whom thou hast contracted *Niyoga*, good children and make them happy. Do thou beget on thy married wife ten children, and consider her the eleventh (member of thy family). O woman! Let ten children be raised on thee by thy married husbands by *Niyoga* and do thou consider thy husband as the eleventh (member of thy family)." page 131—132.

If one's virgin daughter cohabits with a bachelor after the marriage ceremony, enjoined by the *Shastras*, has been duly performed, this act is not regarded as adulterous or sinful, nor does it inspire shame. For the same reason *Niyoga* performed according to the *Vedic* injunctions should not be regarded sinful, nor should it inspire a feeling of shame. Page 132.

Niyoga is solemnized publicly even as marriage is. Page 133.

When a man and a woman have agreed to contract *Niyoga* they should declare before an assembly of their male and female relations that they enter into the relation of *Niyoga* for begetting children, they will have sexual congress for *generating a new life* once a month, in case conception takes place they will not co-habit for one year. If they should go against that declaration they should be considered as sinners and should be liable to punishment by the state and the society. Page 133.

"O woman! Thy first husband with whom thou art united by marriage is named *Soma* called so because he was a chaste bachelor (before marriage) Thy second husband with whom thou art connected by *Niyoga* is named *Ghandarva*, called so because he had already lived with another woman (to whom he had been united by marriage). Thy third husband, (by *Niyoga*) is named *Agni* (fire) called so because he is so very passionate. All thy other husbands from the fourth to the eleventh are called *men*." Page 136.

When a man is incapable of producing children, let him address his wife as follows:—"O thou that art desirous of getting children do not expect me to raise offspring upon thee. Do thou, therefore, seek another husband." The woman seeking to contract *Niyoga* should, however, continue to serve her husband by marriage; similarly when a woman on account of some chronic disease is rendered incapable of bearing children, let her address the following words to her husband" My Lord! Do not expect me to bear any children. Do thou therefore contract *Niyoga* with a widow." Page 137.

" If a husband has gone abroad in furtherance of some righteous cause, let her wait for 8 years; if for the acquisition of knowledge and glory, for 6 years ; if for the pursuit of material ends, for 3 years, if after the expiry of the prescribed periods he does not turn up, she may contract *Niyoga* and obtain children." Should the busband (by marriage) return, the contract of *Niyoga* shall become null and void. Similarly it is enjoined in the case of the husband that "If the wife be sterile, let the husband wait for 8 years after marriage; if all of her children die, for 10 years, if she bears only daughters and no sons, for 11 years, if she be a termagant, let him forsake her immediately, and enter into *Niyoga* with another lady and beget children upon her, page 138.

If a man be not able to control his passions while his wife is pregnant, he may contract *Niyoga* with a widow and beget offspring on her, page 140.

Re-Brahmans.

The sectarian and selfish *Brahmans* of the present time prevent other people through their false teachings, from acquiring knowledge and associating with men of learning, ensnare them in their own nets and thus ruin them physically, mentally and materially. page 77.

Re. Who is an Atheist ?

An *Atheist* is he who does not believe in God and the *Vedas*, page 417.

Re-Sadhus.

If the word *Sadhus* is another name for idiots, how can they ever understand the greatness of Vedas ? page 413.

Re-Nanak.

He was quite ignorant of the *Vedas* and the *Shastras* and the *Sanskrit*. It is possible that he might have ,passed for a Sanskrit scholar before those ignorant villagers who had never heard a man speak Sanskrit. He could never have done it unless he was anxious to gain public applause fame and glory. He must have sought after fame or he would have preached in the language he knew and told the people he had not read Sanskrit. Had *Nanak* held up the Vedas alone as the supreme authority, he would not have succeeded in founding his sect, nor would he have been recognised a *Guru* (Master), *Nanak* in his lifetime had not had many followers, nor did his sect flourish much. But it is a habit with the ignorant that they make a *saint* of their *Guru* after his death, then invest him with a halo of glory and beleive him to be an incarnation of God, page 443-444.

Re. Sikhs.

It is true that they do not practise idolatry but they worship *Granath* even more than idols. Now is not this idolatry ? page 445.

Re. Dhera.

Dhera is one of the lowest classes in India. The higher classes regard that even the touch of a person belonging to this class is enough to pollute them. page 449.

Re. Brahmo Samaj and the Prarthna Samaj.

Their system has a few good points and many that are objectionable. They eat and drink most indiscriminately *i. e.* They even eat and drink with Europeans, Muhammadans and out cast people etc., page 467-468.

Re. the Buddhists and Jains.

The Charwaka, the Buddhistic, and the Jain faiths all of which are *Atheistic*, page 499.

The Jainees beleive in the same *Tirathankaras (Perfect beings or incarnations)* as the Budhists. Both these religions are therefore identical. page 510.

Now, here are a few samples of the false teachings of their *Tirthankars* whom the Jainees beleive to be possessed of correct knowledge and the state of God-head. page 532.

Learned men should mark how stupid the Jain scriptures are. page 541,

The fact is that idol worship with all its attendant evils originated with Jainees and therefore the Jain religion is at the root of all fraud. page 557.

Re. Christianity and Islam:.

So numerous, vulgar and scurrilious are the attacks made by the Leader of the Arya Samaj under chapters 13th and 14th of his book Satyarath Prakash against Christianity and Islam that we shudder to reproduce them; however only a specimen of his fanatical and distorted views regarding the above religious is given below :—

(1) Truth to tell, we should not wonder if those, who wrote this book (The Bible) and called Christ, the son of God were devils, but neither this book, can be the word of God, nor its God the true God. nor Christ the son of God. page.632.

(2) He whould indeed be a perfect idiot who would believe the Quran to be revealed, Mohammad to be a Prophet and the Mohammadan God to be an Omnipotent Lord, page 697.

The Aryas who are steeped in and are imbued by the teachings of this notorious book the Satyrath Prakash have been given visible proofs of abhorrence and malice that have crept into their hearts towards the people of other religions by their behaviour and tactics. The book is being translated into different languages and circulated widely throughout India.

At persent they have inaugurated their nefarious work by making grossly vile and abusive attacks in various languages against Islam and its Holy Founder peace and blessings of God be on him and after that other religions will have their turn.

Under such circumstances it would be absurd to have a spark of hope that communal peace can ever be established in India.

Caste is part of Hindu Religion.

—:o:—

Depressed Classes and Census Returns.

The following points are raised in a memorial submitted to His Excellency the Viceroy and Governor-General of India, Simla on behalf of the Audi- Hindu depressed class, Ferozepore (Punjab):—

1—That in view of the Census to be made next year, some of the high caste Hindus are making an effort to see all the untouchables and other low caste enrolled not under their distinct castes and conditions, but under the *indefinite* name of "Hindus."

2—That the real purpose of the Census is to find out all actual facts and figures relating to religion, caste, age, sex, health, education, marriage and other important topics bearing on the climatic, social, and economic conditions in which inhabitants live, move, and have their being; so that the Government and the country may be in a position to wisely undertake the solution of problems arising in the India of today. For, until a disease is carefully and adequately diagnoised, its treatment is difficult if not impossible.

3.—That it is evident from Hindu Shastras and from actual practice as well, that caste is a religious institution; as the religious rites and duties do in fact vary considerably according to various castes. Consequently vast millions of the masses and the classes instinctively look upon their respective castes as an essential part of their religion.

4.—That it is a historical fact that the Audi-Hindus of Northern India and the Dravids of Southern India were the Aborigines whom the Aryans conquered when the latter first came to India from the North West. Down the many long centuries, there has always remained an unpassable gulf between the conquering Aryans and the conquered Aborigines.

5.—That it is true that large sums of money were gathered in the name of Shudhi, but in fact a large proportion of that money was used by high caste workers employed to carry on such propaganda. But for the intellectual and social uplift of the depressed classes, hardly one thousandth part was spent. Their aim seems not to be the education or betterment of the poor but rather to add to their numerical strength. Some Hindu leaders would teach the Namokar Mantra so that the untouchables can stammer it parrot-like. Others would occasionally give the so-called sacred thread to a few Shudras, thus making a display for a time, and nothing more.

6.—That it is only right that each and every caste should have its caste entity preserved for future reference in permanent records like Census Reports. For, non-entry of the different castes may mean the reconstruction of the general system of Hinduism.

7.—*That so long as Manu Smriti and other Hindu Shastras which are the roots of the caste system, are sanctioned as among Hindu scriptures by the Hindu world in general, so long will caste system remain.* Any superficial means to remove caste rigours merely by, refusing to tell one's caste (as is now-a-days being suggested by many a Hindu leader) will be meaningless.

8.—That the humble petitioners most respectfully pray that Your Excellency will be pleased to instruct the Census Department to make the necessary entries as usual in the column of caste. The absence of so important an entry as caste from Census Returns will mean serious harm to the low castes. (The Star Vol. II, 1930)

A Message to the Hindus.

(An Extract from the Promised Messiah's Lecture delivered at Sialkot on the 2nd November 1904).

My advent in this age is not meant for the reformation of the Muslims only, but Almighty God has willed to bring about through me a regeneration of three great nations, *viz.*, Hindus, Muslims and Christians. As for the last two I am the Promised Messiah, so for the first I have been sent as an *Avatar*. It is more than twenty years since I announced that as I have appeared in the character of Christ, son of Mary to purify the earth of the injustice, iniquity and sins which prevail upon it, I come likewise in the character of Raja Krishna, the greatest *Avatar* of the Hindu religion, and spiritually I am the same man. I do not say this of my own accord, but the Mighty God, who is the Lord of earth and heavens, has revealed this to me. He has told me not on one occasion, but repeatedly, that I am Krishna for the Hindus and the Promised Messiah for the Muslims and the Christians. I know that ignorant Muslims will at once exclaim upon hearing this that I have became a plain unbeliever and heretic on account of my having adopted the name of an unbeliever, as they think the holy Krishna to be, but this is a revelation of God which I cannot but announce, and this is the first day that I announce this claim in such a large gathering, for those who come from God do not fear being blamed or reviled. Now Raja Krishna as revealed to me was so great and perfect a man that his equal is not to be found among the Hindu *Rishis* and *Avatars*. He was an *Avatar* or Prophet of his time and he received the holy spirit from God. He was granted triumph and victory from God and cleansed the *Arya Varta* of sins. He was true Prophet of his time, but many errors were introduced into his teachings afterwards. His heart overflowed with the love of God and he loved virtue and hated evil. Almighty God had promised to raise a spiritual manifestation of him in the last ages and He has now fulfilled this promise through me. One of my revelations on this point is :

ھے کرشن رودر گوپال تیری مہما گیتا مین لکھی گئی ھے

"O Krishna, destroyer of the wicked, and upholder of the meek, thy praise has been written in the Gita." I love Krishna for I appear as his image. The two attributes of Krishna who is described in this revelation as the destroyer of evil and the upholder of the poor and the meek, are exactly the same as those of the Promised Messiah. Thus spiritually Krishna and Promised Messiah are one and the same person, there being no difference except that which exists in the terminology of the two peoples, the Hindus and the Muslims.

As Krishna, I now warn the Aryas of some of their errors. The first of these has already been pointed out. It consists in the belief that matter and soul are self-existent and eternal. This is a serious error, for there is nothing self-existing except the Divine Being Who does not require any one else to sustain Him. But how can things be uncreated which require another power to keep them alive and to support them ? If it be supposed to be true that matter and soul are self-existent, then their combination and dissolution can also take place of themselves. In that case the only proof of the existence of God derived from the source of reason, would fall to the ground, for if matter and soul could possibly come into existence by themselves, it is much more easy for reason to assert that their combination and dissolution did not need any assistance.

This error concerning the person of the Divine Being has involved the Aryas in another error, *viz.*, transmigration and a temporary salvation. It is difficult to understand why

God like a parsimonious man, held back from men a salvation lasting for ever when He had the power to grant it. Why did He deprive men of the gift which with His admitted Almightiness He could bestow upon them ? This objection becomes the more forcible when it is considered that according to the belief of the Arya Samaj, the souls which are doomed to undergo a long punishment by passing through almost interminable courses of transmigration to enjoy a short rest, are in no way under any obligation to God, for they are not His creatures. In reply to this, it is said that temporary salvation has been resorted to by God for the sake of transmigration. That is bringing forward one assertion in support of another. The Aryas believe that there is a limited number of souls, to which no addition can be made. Had salvation been a gift not to be taken back, the consequence would have been that the souls would have all passed away one by one to a state of salvation, until the whole store would have been exhausted, and nothing being left in the hands of God, the cycle of transmigration would have come to the end, reducing God to the position of an idle looker-on. This necessitated an arrangement according to which the souls could be driven back from the state of salvation. The actual injustice of this principle it is sought to conceal by the excuse that every soul while obtaining salvation is not spotless, and hence it is expelled for the fault with which it remains charged even at the time when salvation is granted to it.

These are the principles of the Arya Samaj. One may ask what is the need of owning such a God ? Had not the creation of the universe by the hand of God been denied, not a single one of these difficulties would have confronted the Samaj. The error in which it is involved, consisting in judging the powers and attributes of the Divine Being after those of mortals. It is said that something cannot come out of nothing, but the experience on which this principle is based, relates to the work of man, and it is an error to judge of the works of God by the same standard. Does not God speak though He has no tongue like ours ? Does He not hear though He has not ears as we have ? Does He not see without the eyes possessed by man ? Why then can He not create things without any material ? If He is unlike men in speaking, hearing and seeing, it is unreasonable to judge His power of creation strictly by the mortal standard. Such a belief deprives God of the Divine attributes. Another very serious harm which proceeds from it, is that it makes every particle of matter the equal of God in being co-eternal with Him. The idol-worshipper sets up only a few idols with God, but according to the Arya Samajists the whole world is a partaker with the Divine Being, for every particle is its own creator. God knows that I do not say this out of spite enmity. Nay, I belive that the true teachings of the Vedas must have been free from such errors. I know that such doctrines were made current by philosophers who were not guided in their enquiries by Divine light, and most of whom ultimately became atheists and I fear that if the Arya Samaj does nothing in the way of getting rid of these false and erroneous beliefs, it will also turn at last into an atheistic movement. Transmigration too is a great blot on Divine grace and mercy. And the doctrine of *Niyog* is in fact an insult to pure womanhood and must excite the indignation of all those who desire the progress of morality and of many honest thinkers even from among the Hindus. It shocks one to hear the advocates of the *Niyog*, telling men that in the absence of male offspring, the wife should pollute herself with a stranger so that haply she may give birth to a son. No chaste woman would, I think, bear such insult. And with these disgusting doctrines in its religious code, doctrines derogatory to the dignity of God and man as well, the Arya Samaj invites Muslims to accept its teachings. Every seeker after truth should, no doubt, accept truth wherever it is found, but it is far from being the truth that we should deny the power of creation of the Almighty God who has shown His existence by the manifestation of His wonderful powers, and not recognise Him as the source of all blessings. A being thus deprived of powerdoes not deserve to be called God, for it is through the display of His powers that man has recognised Him. If we deny His power, and make Him depend upon resources and means, the door to His recognition will be closed.

I am sorely grieved to remark here that the majority of the Arya Samajists and the Christian Missionaries instead of doing ought to impart life and spirituality to their own religions, unjustly attack and vilify the pure and perfect principles ofIslam. They are so bent upon this course as if it were the aim and end of the religion. They teach that the great men to whom humanity lies under the deepest obligation, the Prophets and the Messengers of God, should be abused and carped at. This is directly opposed to the grand object which true religion aims at. Religion requires that a man should so purify himself of every evil that bowing down at the Divine threshold his soul should constantly be in a state of submission to his Holy Master, and being filled with certainty, love, knowledge, sincerity and faithfulness undergo such a complete transformation as should make him enjoy a heavenly life in this very world.

The Future of Aryas or the Followers of Swamy Daya Nand.

An Extract from the Promised Messiah's Writings.

My friends, do not grieve for the attacks of those who follow the faith of Swami Daya Nand for the pang is but momentary which is brought about by the venom of their attacks. They are utterly ignorant of the unity of God and utterly devoid of spirituality. They carp at the prophets of God and absue them, and their great object is to heap up objections with Satanic insinuations, but they have not the spirit which leads to piety and righteousness. But bear in mind that no religion which is devoid of spirituality, can prosper, nay, it does not deserve to be called a religion. The religion is dead which has no spirituality, no Divine revelation, no spirit of faithfulness and sincerity and no heavenly magnetism, and which cannot effect a supernatural transformation in a man's life. Hundreds of thousands of those now living will see with their eyes how it disappears from the face of the earth, for it is earthly and not from heaven, and it speaks of the things of this earth and not of those of heaven.

(Review of Religions Vol. II.)

A Message to the Sikhs.

(By Moulvie Sher Ali Saheb B. A.,)

As the Promised Messiah was to be raised in the latter days as a Messenger of God to the followers of all religions. God gave the glad tidings of his advent to the holy Founders of all the revealed religions and we find prophecies about his advent in the sacred writings of all the principal religions of all the world. Thus we have prophecies about him in the sacred writings of the Muslims, Christians, Jews, Hindoos and Buddhists.

We also find that besides the holy founders of the great religions of the world, other saints also predicted his advent, and among the latter may be mentioned the well-known name of Shah Niamatullah Wali of Delhi and Hazrat Baba Nanak of the Punjab. I will discuss here the prophecy of the latter for the benefit of the Sikh Community of the Punjab who profess to be his followers. But before I come to Baba Nanak's prophecy, I may point out here that he was not the founder of a new religion but was only a follower of Islam, as Ahmad the Promised Messiah, proved conclusively from his life, practice and teachings. Baba Nanak declared Islam to be the only true religion, and the Holy Quran to be the only book which deserved to be followed and he not only exhorted his disciples to follow the Holy Prophet of Arabia (May peace and blessings of God be upon him) but himself accepted him as a true Prophet of God and acted upon his teachings. A few sayings of Baba Nanak from the sacred writings of the Sikhs will leave no doubt as to his being a Muslim. He is reported to have said.

پاک پڑھو کلمہ رب دا محمد نال ملاے
ہویا معشوق خداے دا ہویا یل الہم

"Recite the *Kalima* of God, adding to it the name of Muhammad, who was the beloved of God and sacrificed his very self for God." (Bhai Bala's Janam Sakhi, p. 141). Herein he exhorts others to believe in the well-known Muslim formula of faith : "There is no deity but Allah and Muhammad is His Messenger." In *Janam Sakhi Kalan*, the oldest of the *Janam Sakhis*, we find the following words of Hazrat Nanak :—

توربت زبور. انجیل - توے - پڑھہ سن دیکھہ وید
رہی قرآن کتاب کل یگ مین پروار

"The Torah, the Psalms, the *Injil*, and the Vedas have been read and seen. There remains the only "Book", the Quran, which can serve as a perfect guidance for men in this age of iniquity."

Again, he says,

پنج وقت نماز گزارین پڑھو کتاب قران
نانک آکھہ گور سد بہی رہیو پینا کہانا

"Say the five daily prayers, and the Book, the Quran.

The tomb is calling thee, says Nanak, and thou wilt have to give up eating and drinking." (The Garanth Ad Sri Rag Muhallah I.)

As to Baba Nanak's practice of the Islamic teachings, the following few quotations from Sikh Scriptures will suffice : Janam Sakhi Kalan, the oldest Janam Sakhi, says on p. 203, line 25.

کن وچ آنگلیاں پا کر کے تب نانک دتی بانگ

"Nanak put his fingers into his ears and recited the *Azan* (the Muslim call to prayer)." Speaking of Nanak's pilgrimage to Mecca, Gurdasji says in his well-known book the *Waran* on p. 13, line 2 :—

بابا پھر مکے گیا نیلا بستر دھارے بن والے
عصا ہتھ کتاب کچھ کوزہ بانگ مصلا دھاری
بیٹھا جا مسیت وچ جتھے حاجی حج گذاری

"Then Baba went to Mecca, having put on blue clothes, as is the custom with Muslim *dervishes.* He had a staff in his hand and the Quran under his arms and he also took with him a jug for performing *Wuzu* (ablutions for prayers) and a prayer-carpet. He went and sat in the Mosque where the pilgrims perform their pilgrimage." We further learn from Bhai Bala's Janam Sakhi that Baba Nanak went on pilgrimage to Mecca on receiving a command from God, for on page 136 of that book we are told that he received the following revelation from God :—

اے نانک حضرت مکہ مدینہ کا حج کر

"O Nanak, perfrom the pilgrimage to the sacred Mecca and Medinah."

Baba Nanak not only twice undertook the arduous journey to Mecca under very trying conditions, but also performed other religious exercises peculiar to the Muslims, such as *Chilia* which he performed at certain Muslim shrines in the Punjab. A living proof of his being a Muslim is to be found in his *Chola* which is still preserved by the Sikhs at Dera Baba Nanak as a sacred relic of their holy Master. This *Chola* was worn by Baba Nanak in his life-time. and on that *Chola* he had written some of the verses of the Holy Quran and the Muslim declaration of faith which runs as follows :—

"I bear witness that there is no deity but Allah and I bear witness that Muhammad is a servant of God and His Messenger." Among the Quranic verses on the *Chola*, we find the following :—

ان الدین عند الله الاسلام

"Verily the true religion with God is Islam."

In short, there is no doubt as to Baba Nanak being a true Muslim. He was not only a Muslim but one of the Muslim saints, and like many other Muslim saints he under divine inspiration, foretold the advent of the Promised Messiah.

In Bhai Bala's *Janam Sakhi* we meet with the following Prophecy :—

Mardana asked, "Will there ever appear one like unto Guru Bhagat Kabeer ?"

Then Guru Nanak replied, "O Mardana ! there will appear a land-owner. He will come after one hundred years have passed His trust will be in the One God."

Then Mardana asked, "At what place and in what country will he appear ?"

Guruji replied "O Mardana ! he will appear in the Parganah of Batala. Hear, O Mardana the holy ones of God are of one type but he (the Promised one) will be greater than even Kabeer." Saying these things to Mardana, Gurujee proceeded towards Mount Sinai.

Such is the prophecy which we find recorded in the Sikh sacred literature, and we earnestly invite to it the serious attention of the Sikh Community. The Guru not only foretold the appearance of a holy man in general words, but also gave definite particulars about the place from which he was to rise and the class he was to belong to. He also told that his advent was not near at hand and that it was to be expected in the period which was to follow the first hundred years after him. Though Baba Nanak did not give the exact date of the appearance of the Promised one, yet he indicated this much at least that he was not to appear in the first century after him but in the period that was to come after that century He also pointed out that the Promised one was to be much greater than the man than whom, according to Mardana, no man coming in after years could be greater. The Baba further stated that God was to be the only support of the Promised one ; in other words, he was not to come with any worldly glory or with any political power, and the only means of his advancement was to be divine help.

Rejoice O Sikhs ! for the prophecy of your Guru has been clearly fulfilled. In the very Pargana of Batala there appeared a holy man—a Prophet of God—who came from the very class which your Guru had named, the class of landowners. He did not come with any worldly glory or political power. His sole trust was in God and it was God who helped him and made his work a grand success. My Sikh brethren, come hastening to Qadian, in the Batala Tahsil, for it was here that the Promised one made his appearance. Come and visit the scene of the fulfilment of your holy Guru's wonderful prophecy, It was truly a wonderful prophecy and certainly it came from Divine Source. You are a simple, plain people, and God gave you a simple, plain prophecy for your guidance. So hasten to profit by it if you truly esteem the utterances of your holy Guru. Here is a good chance for you not only to accept a true Messenger of God, but also to proclaim to the world the righteousness of your revered Master. The fulfilment of this prophecy furnishes you with an excellent instrument to demonstrate to the world the fact that your Guru was really a holy man who enjoyed communion with God, for who else but God could communicate such a deep secret to him in such clear words? Rejoice then, O Khalsa, and accept the Promised Messenger of God who appeared in the Batala Tahsil in accordance with the prophecy of your Guru.

In the *Granth* we come across another prophecy of Guru Nanak. It speaks of the death of Lekh Ram who was murdered at Lahore in March, 1897, in fulfilment of a remarkable prophecy of the Promised Messiah. That was a great sign of the Promised Messiah and when it was witnessed, his followers sent him hearty congratulations from all sides, many of them coming to Qadian to offer him their heartfelt congratulations in person. The prophecy in the Granth further states that the Promised one will be *Isa* (Jesus) and that he will be raised for the whole world. The following are the original words of Baba Nanak as recorded in the *Granth*, the most Sacred Book of the Sikhs :—

پنوا شس کا کاٹا سیسا — شری اس کیت جگت کے عیسی
پھوہن برشت گگن تے بھڈي — سب من آن دوھائی دی
دھنیو دھن لوگن کے راجا — وشٹن واہ غریب نوازا

"He cut off the head of the enemy and was the *Isa* (Jesus) of the whole mankind. Then angels rained down flowers from heaven and all men offered their congratulations and all men declared, "Blessed be he who is the destroyer of the wicked and the friend of the poor."

It is curious that many of the prophecies about the Promised Messenger describe him as the destroyer of the wicked and the patron of the lowly. For instance, the Promised Krishna has been described as ودرگوال *i. e.*, the destoyer of the swine and the nourisher of the cows. Strange to say that besides the heavy death roll of humanity, due to various visitations, most of those who stood up against him have already fallen victims to the wrath of God while those who accepted him and offered their submission to him in all humility have received spiritual nourishment under his tender care.

It is hardly necessary for me now to draw the attention of my Sikh friends to their duty. They profess to love their Guru aud claim to be his followers. Their Guru being inspired by God, prophecied the advent of a holy man in the Pargana of Batala. He was to belong to the class of land-owners and his sole trust was to be in God. He was to be the *Isa* for the whole world and one of his signs was to be the murderer of an enemy upon which he was to receive congratulations from all quarters. That holy man, that *Isa*, was no other than Hazrat Mirza Ghulam Ahmed of Qadian, Tahsil Batala, and it is the duty of every true follower of Guru Nanak to accept the Promised one and enter into his fold. If he fails to do this, he is false in his claim to be a follower of Guru Nanak and will be called to account for rejecting the Heavenly Messenger who not only himself established his truth by mighty signs but about whom prophecies were to be found in the previons Scriptures—prophecies which have all been clearly fulfilled.

The fulfilment of Guru Nanak's prophecy is a sign not only for the Sikhs but also for all lovers of truth. It is plain that only God could reveal such a deep secret in such clear words to Baba Nanak and the fact that the prophecy uttered by the Baba has been clearly fulfilled by the advent of Hazrat Mirza Ghulam Ahmed is a clear proof of the latter's truth and consequeutly every seeker after truth is bound to accept him.

Our Sikh friends and all lovers of truth must bear in mind the purpose for which prophecies are made with regard to the advent of Divine Messengers in times to come. The purpose of these prophecies is that they may serve as guides and enable men to accept the Messenger of God when he makes his appearance. Are our Sikh friends of opinion that it was to no purpose that their holy Guru prophecied about the appearance of a holy man from among the Zamindars of the Pargana of Batala ? If it was not a purposeless prophecy, is it not their duty to accept the Promised Messiah in whom their Guru's prophecies were so remarkably fulfilled ? My Sikh friends ! Ye are a valiant people and all valiant people should be lovers of truth. They should fear no body in accepting the truth. Should I not then hope that when this truth has been revealed to you and when you come to know that Hazrat Mirza Ghulam Ahmad of Qadian came in fulfilment of a remarkble prophecy of your Guru, you will boldly step forward to accept the Promised Messiah as your holy Guru ? I wait to see how many of you will respond to the invitation to accept the truth.

(Review of Religions Vol. XVIII).

The Bahai Movement.

The Bahais do not believe in the Holy Quran, the Bab cancelled the Islamic Law, and his law was in turn cancelled by the Bahai law. Their prayers, their fasts and their rituals are all quite different from those of the Muslims. They do not permit polygamy, though their founder had two wives. They allow the giving and taking of interest. The Bahai ladies do not observe Pardah. Their Kaba is not in Mecca, it is in Acca. They look upon Mirza Hussain Ali as their only God ; there is no God except him. And this is out and out against the most important Islamic teachings of the Unity of God.

Therefore the Babis and the Bahais are not in any sense a sect of Muslims. They are no more Muslims than the Muslims are Christians or the Christians Jews.

Some Extracts from the Bahai Scriptures.

(1.) Mirza Hussain Ali, the founder of the Bahai Movement says :—"Innee anallah La ilaha illa ana al mohaimin ul qayyum" *i. e.*, "Verily I am the Only God there is no God beside me—the Protector and Sustainer of all." (The Tarazat, Taraz No. 6, page 13).

(2.) Again he says "Innee anallah la ilaha illa ana rabbo kulli shai-in wa inna ma doonee khalquee inna ya khalquee iyyaya fa.bodoon" *i. e.*, "Verily I am the Only God, there is no God except me—the Creator of everything, everything else is my creation, O ye my creatures, worship me alone" (Tajalliyat : No. 4, page 5.)

(3.) Again he says : "La ilaha illa nan al masjoonul fareed" *i. e.* "There is no God beside me—the Single one in prison." (Mobeen.)

Future designs of the Hindu Leaders Fate of the Muslims after the allainment of Swaraj.

There is not a single Hindu in the whole of India who does not hope of blotting out one day practice of cow slaughter from the sacred soil of India, or who would, quite against the spirit of Hinduism as I understand it, scruple to use even the sword against the Muslims and the Christians in order to forcibly stop this practic —*Mr. Ghandhi.*

I do not feel the least shame in declaring that if despite your efforts to make him desist from such a course a Muslim is bent upon preaching to and converting a Hindu then it is your clear duty to (kill or) be killed there.—*Dr. Gakal Chand Naurang.*

The time is coming when all mosques shall be turned into Hindn temples in which *Hawan* will be performed. I often think what shall we do with the Great Mosque at Delhi.—*Prof Ram Dev.*

The first and foremost duty of the Hindus is to wipe out Islam and consign it to the waters of the Ganges. Unless the Muslims stop preaching and propagating their religion in India, there can be no peace between the two peoples. With those who want to supplant Vedic culture and the name of Krishna with the civilization of arid and sandy Arabia and the name Muhammad, the Hindus can make no peace.—*Mahasha Krishna.*

My aim and object is to annihilate the Muslims in India.—*Sir Pratap, Singh, of Jodhpur. (The Sun Rise No. 31 Vol IV)*

"Let the Hindus unite and consolidate. The world to-day believes that 'might' is 'right.' The Hindus being stronger and more numerous the Muslims will of themselves bend down their knees before them" again "As soon as we have united ourselves our position would be impregnable. We can then offer the following terms to the Muslims. (1) The Quran to be discarded as a revealed word of God. (2) Muhammad (peace be on him) to be no longer proclaimed as a Prophet. (3) All thoughts of Arabic etc., to be clean forgotton (4) The study of Kabir and Tulsi to be taken up instead of Sadi and Rumi. (5) Muslim festivals to be discarded in favor of Hindu ones. (6) Rama and Krishna festivals to be celebrated. (7) Muslims to give up their Islamic names and choose Rama Din and Krishna Khan etc., instead and. (8) Arabic prayers to give place to Hindi *Shlokas* for it is Sanscrit that is the mother tongue of India and not Arabic or Persian which should therefore be driven out of the country as soon as possible."

(Mr. Satya Dev.)

Babur, the Great Moghal Emperor's Will regarding Religious Tolerance.

In spite of what the implacable Arya Samajist or the Mahasabhi Hindu or the Christian missionary might say about the spread of Islam in India, established and incontrovertible historical facts will continue to bear incontestible testimony to the fact that those Muslim Princes who are considered to have employed force for the propagation of Islam in India were the perfect models of tolerance and broad-mindedness. Islam has never been indebted to sword or spear for the spread of its doctrines and the diffusion and dissemination of its teaching. The Muslim monarchs never took any active part in the propagation of their faith. This pious duty always remained reserved for the peaceful and persuasive efforts of Muslim saints and friars. In strict conformity with the express injunctions of their religion Muslim Rulers in India paid due regard and respect to the religious sentiments and susceptibilities of their subjects irrespective of the faith they professed and practised. That our statement is substantiated by indisputable facts of history is evident from the terms of a confidential Will which Babur left to his son Humayun, the original copy of which is preserved in the State Library at Bhopal. The document, as translated, runs as follows :—

O my son : People of diverse religions inhabit India ; and it is a matter of thanksgiving to God that the King of Kings has entrusted the government of this country to you. It therefore behoves you that :—

1. You should not allow religious prejudices to influence your mind, and administer impartial justice, having due regard to the religious susceptibilities and religious customs of all sections of the people.

2. In particular refrain from the slaughter of cows, which will help you to obtain a hold on the hearts of the people of India. Thus you will bind people of the land to yourself by ties of gratitude.

3. You should never destroy the places of worship of any community and always be justice-loving, so that relations between the king and his subjects may remain cordial and there be peace and contentment in the land.

4. The propagation of Islam will be better carried on with the sword of love and obligation than with the sword of oppression.

5. Always ignore the mutual dissension of Shiahs and Sunnis, otherwise they will lead to the weakness of Islam.

6. Treat the different peculiarities of your subjects as the different seasons of the year, so that the body politic may remain free from disease. (*The Sun Rise Vol. IV No. 26.*)

Dr. Sadiq's Nine Points for Islam.

(1) Of all the sacred Books of the world the Holy Quran is the only one which is preserved in its original text pure and genuine from the day of its revelation to the present day without anv changes. It is only the Quran which is recited by the millions of Hafizes in different countries of the world in the month of Ramzan.

(2) Islam is now the only religion which produces such saintly people who come into union and communion with God getting fresh revelations from Him containing the prophecies for the future events. Ahmad, the Promised Messiah, His Holiness the Khalifat-ul-Masih and many Ahmadis are the Living Examples of such saints of Islam.

(3) Islam is reasonable and all its doctrines can be proved to be true by the philosophic arguments and the commonsense with which man is endowed by the Creator. There is no such dogma in Islam as may cause one's rational powers to revolt against it.

(4) Islam is a practical and a practicable religion. All its doctrines are practised by its followers in all ages and there is nothing in it which ought to remain hidden or mysterious from others.

(5) Islam teaches a perfect Brotherhood and Internationalism, knowing no differences of colour or country or caste systems.

(6) Islam enjoins his followers to remain faithful and loyal to the Government of the Country in which they live. They have to be peaceful and Peace-abiding citizens, and never inclined towards mutiny or revolt of any kind.

(7) Islam encourages the promotion and research in all Departments of Science, Philosophy and Art and induces its followers to increase their knowledge by travelling far and wide.

(8) Arabic, the language of the Quarn, is the only language in the World which has remained as a living language for such a long time as thirteen hundred years over such a large continuous area of the countries from Mosopotamia in the East to Morocco in the West.

(9) The Prophecies of the future events in the Quran and the Traditions are being fulfilled in all ages, which also shows that Islam is a living Religion.

Some of the Bible-Prophecies fulfilled in Islam.

(DR. M. M. SADIQ)

(1) Jehovah speaks to the Prophet Abraham—"As for Ishmael I have heard thee : Behold I have blessed him fruitful, and will multiply him exceedingly, twelve princes shall he beget, and I will make him a great nation." Gen. 17-20.—Ishmael's generations remained in darkness and cut off from the world, till at the appearance of the Master-Prophet Muhammad, the Ishmaelites—(the Arabs)—became a great and powerful nation spreading all over the world—as Rulers and Kings—spiritual as well as temporal.

(2) When the Israelites said that they did not want to hear again the Voice of God, which had brought the Sacred Law to them, then God spoke to Moses saying "They have well spoken that which they have spoken, I will raise them a Prophet from their brethern (not from themselves) like unto

thee and will put My words in his mouth and he shall speak unto them all that I shall command him." Deut. 18 : 18.—It is a plain fact that after the Prophet Moses there appeared no prophet like unto him, bringing a Sacred Book of Law and making wars against his opponents and founding a new Religious System, excepting the Master-Prophet Muhammad, who was not raised out of the Israelites, but out of "their brethern", the Ishmaelites.

(3) That same Prophet is spoken of *in* John, Ch. 1:19,20: "And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him Who art thou ? and he confessed and denied not, but confessed, I am not the Christ. And they asked him, What then ? Art thou Elias ? and he saith, I am not."—Then comes the third question : "Art thou *That Prophet* and he answered, No." This shows that the Jews were, waiting for three Persons to come Elias, Christ and (That Prophet). According to the decision given by Jesus, John the Baptist was Elias, and Jesus himself was the Christ. But the question still remains : who was that Prophet ? (mentioned in Deut. 18:18 . Indeed he was none else than The Master-Prophet Mohammad, who in the Muslim literature is called أنحضرت An Hazrat or النبی An Nabi which means "That Prophet".

(4) "The Lord came from Sinai and rose up from Seir unto them ; He shined forth from Mount Paran, and He came with ten thousands of saints : from His right hand went a fiery law for them." Deut. 33;2. This Verse mentions the three appearances of God through three great prophets. Sinai implies Moses ; Seir being adjacent to Palestine, expresses Jesus and Paran, being in the South signifies the Master-Prophet Muhammad, who had with him ten thousands of companions in one of the wars, when he was victorious over his enemies and from whose hand went a fiery law, because those who opposed him, were at last killed in fighting or perished otherwise.

(5) The Prophet Isiah sees in a vision of him "A chariot with a couple of horsemen, a chariot of asses and a chariot of camels." (Isiah 21:7). In this vision the Prophet is shown the three Great Prophets with a sign of their national way of riding respectively the horseman is Moses, the rider of the ass is Jesus and the rider of camel is the Master-Prophet Muhammad, —as the camel is the chief animal of conveyance in Arabia.

(6) The Prophet Isiah speaks a "Sadiq", which means the Righteous Man, to be raised from the East, and prophecies his signs, which apply to the Promised Messiah, the Prophet Ahmad of Qadian, who has risen in these days from the East, but his Message goes out to all-nations, kings and people all alike, as spoken of in the Prophecy. (Isiah 41:2).

(7) The Prophet Daniel in Ch. 12 of his Book speaks of a Prophet to come in the last days, who will appear 1290 days (generally a day is a year in the prophecies) after the time of the daily sacrifice being taken away and the idols being destroyed*. These two signs were fulfilled by the appearance of the Master-Prophet Muhammad, whose new Sacred Law cancelled the Mosaic Law of daily sacrifice and who destroyed the idols that were kept by the ignorant Arabs in the Holy Temple, built by the Prophets Abraham and Ishmæl for the worship of One True God. About 1290 years after that appears the Promised Messiah.—the names of whose followers "are written in a book" and "They are purified and made white and tried" according to all the Prophet Daniel spoke in the abovementioned Verses.

(8) "What is thy beloved more than another beloved, O thou fairest among the women. What is thy beloved more than another beloved that thou dost so charge us? My beloved is white and ruddy THE CHIEFEST AMONG TEN THOUSAND. His head is......His mouth is most sweet;

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* The original Hebrew is translated into English as 'the abomination that maketh desolate set up' but the Hebrew words convey the meaning of 'breaking the images' or 'destroying the idols' as well.

Yea, he is altogether MUHAMMAD—im. This is my beloved and this is my friend, Oh daughters of Jerusalem." Sol. Song 5:9-16. This prophecy is about some one who is most beloved of God, whose name is "Muhammad" and who was going to be the Chief of ten thousand, as the Master-Prophet Muhammad was once in a battlefield of Arabia.

(9) Jesus in his famous parable of vineyard speaks of husbandmen, who did not like to give the fruit to the Master and (1) killed the Master's servants, then (2) killed the Master's son; after which comes the Master himself and destroys those wicked men and lets out his vineyard unto other husbandmen. "The kingdom of God shall be taken from you (Israelities) and given to a nation (Ishmaelites) bringing forth the fruits thereof". Math. 21:43.

(10) "And I will pray the Father and He shall give you another Comforter that he may abide with you for ever". John Ch. 14: 16.— Who is that Comforter? Someone who was not there in the time of Jesus. Some Christians explain that he meant the Holy Spirit. But (1) Holy Spirit was always with Jesus. No prophet ever remains without it. (2) The pronoun used for the Comforter is "he" and not "it", which shows that the coming Comforter is a man and not only a Spirit. And he must be such a man as abides for ever and he is the Master-Prophet Muhammad, who abides for ever, because his Law and Religion never ends and continues to the end of the days.

(11) In the Book of Revelation (Chapt. 10) the Prophet sees a mighty Angel, whose appearance in a vision is interpreted by the Commentators of the Bible to indicate the second Advent of the Messiah. That Angel has a little Book "Open" in his hand, from which came out the seven thunders. This prophecy has been fulfilled by the appearance of the Promised Messiah in the person of the Prophet Ahmad of Qadian, who for the truth of his claims had chiefly in his hands the the little Book of Fatihah (Open), which has seven Verses.

An Advice to the Christian World.

DON'T BE A HYPOCRITE.

1. When you see that self-defence is necessary and is the best policy and that you must adopt it to save yourself and yours, and when you do really practise it by taking your stand against your enemy, then please don't say that you are a Christian, because Jesus allowed no self-defence ; His commandment was "Resist no evil". But be true to your conscience and admit frankly and truly that you could not help being a follower the Master-Prophet Muhammad who allows self-defence in his teachings and at least in this respect you are a Muhammedan. Don't be a hypocrite.

2. When you think it wise and advisable to sit down and think of tomorrow and figure out your work for the next year or next ten years and make a Budget Estimate or a Time-Table for the train you have to run during the next season, or draw out the Import and Export sheet of your future business, and you actually do this all, then do not say you are a Christian, because Jesus commands " Be not anxious for tomorrow." But be true to your conscience and admit frankly and truly that that here again you are a Moslem whose Sacred Book says, "Let every one consider what it has sent on for the morrow". Do not be a hypocrite.

3. If you see that a man and his wife connot get along nicely and on account of disagreement and troubles their home resembles a hell and they both want divorcement and when you think it proper for their welfare and the welfare of the society, let them get divorced, but then do not call youself Christian, as Jesus never allowed such divorces. But they allowed by the Prophet Muhammad, so be frank and true to confirm that at least in this respect you are a Mohammedan. Do not be a hypocrite.

4. When you meet a nice woman who was divorced by some man, but you do not find any fault with her and on account of her goodness and beauty you fall in love with her and she agree to marry you; then go ahead and marry her and

be happy. This is all right, but for God's sake do not call yourself a Christian, as Christ prohibits marrying a divorced one. But truly and frankly declare that at least in this respect you are again a follower of Muhammad, who encourages such marriages. Do not be a hypocrite.

5. When you are in the court before a Judge or when you are going to take a responsible position and the Law of the country requires you to perform an oath and swear by God, go ahead and do it; there is no harm in it when you are sincere and true. But my dear man, then do not call yourself a follower of Christ, who says "Swear not at all". But frankly and truly confess that at least in this respect you are a follower of Muhammad, whose law allows the administration of such important oaths. Do not be a hypocrite.

6. When you give a donation to some charitable purpose and you think it advisable to allow it to be published to make others do the same good, and you do it, then do not call yourself a Christian, as Christ commands all alms to be given only in secret, but frankly and truly allege that at least in this respect you are following the Master-Prophet Muhammad, whose complete and natural Law allows charity to be given both in secret and open according to the propriety of the occasion. Do not be a hypocrite.

7 When you go out to do the preaching work and you consider it quite necessary to keep some money with you, and you really do so, it is all right ; but then donot call yourself a Christian, as Christ says, "Get you no gold, no silver, no brass in your purses", but frankly and truly call yourself a follower of Muhammad, who commands providing yourself with necessary requisites for a journey. Do not be a hypocrite.

These are only seven examples out of every-day life when a civilized and wise person cannot help playing a Moslem. Many more might be added, but seven are the days of the week and seven is a complete number in itself. Be brave and true in accepting Truth and the Truth will set you free from all bonds

Moslem Sunrise—Chicago—April 1922.

The root cause of the outbreak of Plague and true Remedy revealed by Almighty God

"Guide Thou us on the right path."

"The path of those on whom Thou hast bestowed Thy blessings excepting those on whom Thy wrath has descended and those who have gone astray." 1 ; 6, 7.

These are the two concluding verses of the first chapter of the Holy Quran. According to the Holy Quran and Traditions of the Holy Prophet Mohammad peace and blessings of God be on him, the Jews were the people who angered God and on whom Divine wrath had descended in the form of severe *Plague* on account of rejecting and persecuting Jesus Christ who was sent to them as their Promised Messiah, the last successor of Moses peace be on him.

Now what is the reason of telling the Moslems not to become Jews † while they are Moslems?

The reason is that there implies a prophecy foretelling the appearance of a Messiah amongst the Muslims and they were forewarned that they should not follow the footsteps of the Jews by rejecting their Promised Messiah, the last successor of the Holy Prophet Mohammad. peace and blessings of God be on him and consequently angering God and incurring His wrath in the form of severe *plague* as was in the case of Jews But alas though the Muslims utter the above verses in every *Rakat* of their five daily prayers yet they do not reflect on its meaning and object and have therefore stumbled before them Thus the rejection of the Promised Messiah is the root cause of the outbreak of Plauge and it shall continue as long as people are not inclined towards the acceptance of the truth Here are some of the extracts from the Promised Messiah's writings regarding the mattter:—

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† This does not mean that Muslims would really become Jews or the descendants of Israel but they would acquire the evils and hard heartedness of the Jews. Thus when it is admitted that these verses foretell of a time when the Muslim priests would require a strong resemblance with the Jewish priests, it is absured to assert that for their correction the Israelite Messiah would come down from Heaven.

The fact is that as some Muslim individuals have been called Jews, on account of their close resemblance with that people, so one individual has been called Jesus on account of his complete resemblance with that Prophet and his having his characteristics. As the Muslims are not literally Jews or descendants of Israel, so the Messiah is not literally Jesus Christ, the Israelite Prophet.

"The message which I bear to my countrymen is, that the plague which now prevails in this land is due to no other cause than the persistent rejection, accompanied with abuses, persecutions, *fatwas* of heresy, and threats of murder of the Promised Messiah who has made his appearance in the seventh thousand after Adam, in accordance with the prophetic utterances of the former prophets. The jealousy of God has therefore come into motion for His Messenger and He has sent down His warning upon the people for their mischiefs and insolence. Almighty God had also made it known in the sacred writings that in the days of the appearance of the Promised Messiah, severe plague shall rage in the country on account of his denial. The appearance of the plague was, therefore, inevitable. The name *Ta'oon* given to this plague throws light upon its real cause. *Ta'oon* is derived from *Ta'n*, which means to revile and the word therefore literally means a great reviler. The plague is called *Ta'oon* inasmuch as it is the punishment of those who revile the Prophets of God, thus being an answer to their calumnies. The Israelites used to be infected with it whenever they calumniated their prophets. The intensity found in the meaning of the word *Ta'oon*, as stated above indicates that it does not overtake people at an early stage of calumny but only when the Heavenly Messenger is abused and persecuted intolerably and when the slanderers exceed all limits. *Therefore nothing but an acceptance of the Messenger of heaven can check it in its onward march. My message to my countrymen is that if they have a mind to be delivered from the sore distresses which afflict them they should accept the Messiah with a sincere heart. This is a sure and certain remedy.* An inferior remedy is that people should at least refrain from rejecting and abusing him, and that their hearts should be impressed with his greatness and dignity."

The Message which Almighty God has now given to me as to the means which can cause the plague to disappear from the country, is that people should believe in me with a sincere heart as the Promised Messiah.

For full particulars regarding the matter, please see "Claims and Teachings of Ahmad" page 209 to 234.

Why all sorts of devastating calamities have encircled the world in the present age?

It has been immutable law of God from times immemorial that whenever men fall a prey to sin and iniquity, whenever men sink into the depths of moral degradation, whenever they are involved in the cimmerian darkness of irreligion, whenever they are plunged into the crassest ignorance and whenever they forsake God and give themselves up to worldly pleasures, God raises a Prophet. He confers upon him guidance and wisdom, spiritual water and divine light so that he may direct the seekers after truth and searcher for guidance, and slake the thirst of morally thristy and enlighten the hearts of the ignorant. Again whenever the Divine Messenger makes his appearance and calls people to enter into his holy flock and thereby obey God, the majority of men, far from responding to his call, mock at him and take up cudgels against him. By doing so men incur the displeasure of God and excite His indignation. Then His wrath in the shape of dire calamities falls upon the people. History of religion corroborates it and the Bible, the Quran and all other scriptures testify to it. Pharoh and his mighty followers were destroyed because they not only turned a deaf ear to Moses' call but bitterly persecuted him and his followers. God sent destructive flood which deluged the country of Noah because the people to whom the Prophet was sent not only laughed him to scorn but harassed him in every way they could. Hundreds of instances can be multiplied to illustrate the same fact.

Thus it is as clear as meridian sun that God sends a Prophet for the guidance of mankind and on account of the

the heedlessness to his call and the injustice done to him by the people, and on account of their wicked deeds God pours forth upon them vials of His wrath. The advent of a Divine Messenger is always followed by visitations and not visitations by the advent of a Divine Reformer. So says the history of religion. It is this law that the Holy Quran refers when it says :—"And We sent Messengers to peoples before thee and afflicted the people with calamities and adversities that they might become humble," (vi, 43.) Again, "And We raised not a Prophet in any place but seized the people thereof with calamity and adversity that the people might become humble." (vii. 96.)

It goes without saying that the people of this age are wholly engrossed in worldliness and have turned their back upon God. They are farther from the path of God. Atheism and materialism reign everywhere. Corruption and vice run rampant. True faith has altogether been obliterated from the surface of the globe.

Should not have God raised a Prophet at this time of need as He used to do in the days of yore? And should He have been so unjust as to send visitations without sending a Warner? Did He violate His unchangeable law ? No, He is not unjust, He is not one to violate His law. He is most merciful and most truthful. He has sent a Prophet, Ahmad of Qadian, in fulfilment of the prophecies of all the great prophets of the world. This holy Prophet prophecied about the visitations and calamities long before they came upon the world. (One of his Prophecies regarding this is published in this book on pages 174 to 175.)

Everybody with even a grain of common sense can bear witness to the truth of this mighty prophecy. But most of the people have not paid heed to the call of the Prophet of the age and thereby disobeyed God and provoked His wrath. It is why God has sent visitations upon the world.

Now will ye, my gentle readers, still be in the lap of sleep! Do ye like to grope in the dark! Awake! Awake! Hasten to the fold of the Divine Messenger. It will clear your heart of all dross and purify your souls. It will lead you along the path of divinity and enable you to reach your destination. So Awake! Awake! Or know it for certain that the door of heaven will be barred against you. (Review of Religions Vol. XX,)

The Past, the Present and the Future of the Ahmadia Movement.

The *Barahin-i-Ahmadiyya*, the first work of Ahmad, which was published as far back as the year 1880, is a repository of his revelations which teem with wonderful prophecies. The book was written by Ahmad at a time when he led a solitary life in his village and was unknown to the world at large. It was printed in a Press at Amritsar, the proprietor of which was a Christian gentleman Rev. Rajab Ali by name. Ahmad had not a single disciple at that time and used to go in person to Amritsar to correct the proofs of his book. One of the revelations contained in the book runs thus—

بخرام که وقت تو نزدیک رسید و پائی محمدیان بر منار
بلند تر محکم افتاد

"Walk on the earth with a joyous and lively gait, for the time has now drawn nigh and the foot of the *Muhammadees* is established on a lofty and steadfast tower."

Commenting on this revelation, Ahmad says, in the fifth part of the *Barahin-i-Ahmadiyya*, written in 1905 and published in 1908—

"By the word *Mahammadees* in the above revelation are meant the Musalmans belonging to the Ahmadiyya Movement, for according to another revelation published in the *Barahin-i-Ahmadiyya*, the other sects which are called Mussalmans must decline day by day. Such must also be the case with the sects that are outside Islam This is clearly told in the Word of God contained in the the *Barahin-i-Ahmadiyya*. It runs thus—

یا عیسیٰ انی متوفیک و رافعک الی و مطہرک من الذین
کفروا و جاعل الذین اتبعوک فوق الذین کفروا الی
یوم القیمۃ

'O Jesus, I will cause thee to die a natural death, and will raise thee toward Myself and will free thee from the charges of those who believe not, until the day of Resurrection." In this revelation, the name *Jesus* is applied to me, and by the words 'Those who follow thee are meant my followers.' In the Holy Quran, this prophecy pertains to Jesus son of Mary, and the words 'those who believe not, refer to the Jews, who, in fulfilment of the prophecy, went on decreasing day by day. By revealing the same verse with reference to me and my followers, God means to indicate that it has been decreed that all those that are outside of this sect shall go on decreasing day by day and all other sects of Islam shall also diminish, *i. e.*, they shall either join this sect or go on lessening. In short, the opponents of this sect shall meet with the same fate which the Jews met in time past, and this sect shall excel all both in numbers and the power of its faith The fulfilment of this prophecy has already begun in an extraordinary way, for at the time of the publication of this prophecy in the *Barahin-i-Ahmadiyya*. I led a life of complete obscurity and could not claim even a single follower, while, by the grace of God, my followers are now numbered by hundreds of thousands. The sect is progressing by leaps and bounds and the causes of this are the heavenly visitations which have made this land a prey to death. The revelation following it is : 'The Holy Prophet Muhammad is the chief of the prophets.' The next revelation says : 'God will set right all thy affairs and will grant to thee all thy desires.' These are every important prophecies, for they were made at a time when no affair of mine was right and no desire of mine had been attained. Now during the 25 years that have elapsed since, so many desires of mine have been attained that it is difficult to count them. God has made this wildnerness, Qadian, the assembling place of nations, so that men of different countries gather together here. And He did such works as no human being could foresee. Hundreds of thousands of men have accepted me so that my followers are now to be found in every nook and corner of this country. This is not all. The seed has also been sown in Arabia, Turkey, Egypt, Persia, Europe, America &c, and many men from these parts of the world have joined the Ahamadiyya sect. It is hoped that the time is drawing near—nay, the time is fast approaching—when the people of the forenamed countries and continents shall have full share of this heavenly light. The backs of our ignorant enemies who called themselves Maulvies have been broken and they have failed to defeat the heaven's purpose by their intrigues, plots and strategems. Now they have despaired of bringing to naught this Movement and everything which they sought to destroy has been set right. So God be praised for this."

(Review of Religions Vol. XI.)

Let the whole world bear witness that I prophecy in the name of the Lord of earth and heaven that He shall spread my followers in all countries and make them overcome every other people by reasons and arguments. The days are approaching and are very near when the religion preached by me, shall be the only religion that shall be regarded with honor upon the face of the earth. Almighty God shall bless this system in a wonderful manner, and shall bring to naught every one who thinks of destroying it. The victory which it shall gain shall be a lasting victory and its supremacy shall continue to the end of days.

(Review of Religions Vol. II.)

Perfect form of Government for the World according to Islam.

In dealing with this subject the first question with which we are faced, is how does Islam define the Sovereign, or the State? In Islamic terminology the Sovereign or *Khalifa* is that representative individual whom the people of country elect for the protection and supervision of their individual and communal rights. Islam does not acknowledge any form of government other than a representative government. The Holy Quran has used the word امانت (trust) in describing the Islamic conception of Government, that is to say, the *Khalifa* exercises the power that is entrusted to him by the people, and not the power which is assumed by him of his own will or which is inherited by him as a birth right. This word alone is sufficient to illustrate the nature and power of an Islamic government. The Holy Quran does not speak of the right of government as something proceeding from the Sovereign to the subject, but as something proceeding from the subject to the Sovereign. For a full appreciation, however, of the Islamic conception of the State, it is necessary to quote the verse, which in brief but comprehensive terms describes the nature of the Rulers and the ruled. The Holy Quran says:—

ان الله يامركم ان تودوا الامنت الى اهلها واذا
حكمتم بين الناس ان تحكموا بالعدل - ان الله نعما يعظم به
ان الله كان سميعاً بصيرا (انساء ع ٨)

"God commands you to entrust the responsibility of government to those worthy of it, and those of you who become Rulers, should rule justy; God admonishes you with that which is excellent, verily He is Hearing, Seeing." (IV : 58.)

Sovereignty lies with the people.

In the first part of this verse the people are told that it lies with them to choose their Rulers, and that nobody else can appoint a Ruler over them, that is to say, Sovereignty is not hereditary and nobody is entitled to become a Sovereign merely because he happens to be the son of a previous Sovereign. Rulership is then defined as a valuable trust and the people are admonished not to entrust it to a person who is not worthy of the trust, but to place the responsibility on the shoulders of him who would discharge it honestly and faithfully. Then, we are told that government is not an independent thing in itself, but is a mere delegation of powers for the purpose of enforcing and protecting certain rights which the people connot individually enforce and protect, owing to the large number of persons concerned. It, is therefore, a trust, and not in the nature of property. The ownership of the rights concerned is vested in the community and and not in the Sovereign. Again, the latter is told that the power vested in him is by way of trust and that he must, not abuse or misuse it, and must hand it over to the beneficiaries at the time of his death without deterioration or diminution, that is to say, he must be vigilant in the protection of national and individual interests and rights, and that he would have no power to surrender or damage any portion of them. Rulers and officials are next told to discharge the respective duties of their offices justly and faithfully. The verse then goes on to indicate that the Muslims would forsake this mode of government and would, in imitation of other people, revert to the monarchical and hereditary form of government, but that the admonition of God, *viz*, that the Muslims should stick to the representative form of government choosing their best brains to rule over them and to avoid the hereditary system of government, is the best advice. The concluding words of the verse indicate that God has prescribed this mode of government seeing the evils of other forms of government adopted by men and hearing the prayers of those who suffered under them, and that the Muslims should, therefore, adhere to it and thus show their gratitude for the favour that God had done them.

From this it is clear that the Islamic form of government must be based on an elective and representative basis, and that the sovereign is regarded as the representative of the people in their collective and not their individual capacity. We shall now draw a brief sketch of the Islamic form of government, so as to illustrate its different functions and aspects.

Election of the Sovereign, or *Khalifa* and his powers and prerogatives.

Islam requires the Muslims to elect as their Ruler a man whom they regard as best fitted to discharge the responsibilities of that office. Such a man, when elected, holds office, not for a period of years like the President of the Western Republics but for life, and God alone can remove him from office, *i. e.*, by means of death. In this man is vested all the power and authority of Government, but it is his duty to devote the whole of his life to the promotion of the welfare of his country and not to the seeking of his own aggrandisement. His control over the treasury is limited to the spending of money for national needs and requirements, and he cannot, therefore, fix his own allowance. This must be done by his Advisory Council. It is the duty of the Sovereign to ascertain the views of the people through this Council. On special occasions and with reference to special matters the opinion of the people may be ascertained by means of a general referendum, so that any differences between the opinion of the people and their representatives may come to his knowledge. He is expected to respect the opinion of majority of the representatives, but as he is above all kinds of political partisanship and has no personal interests to serve, his own opinion is belived to be entirely impartial and influenced only by considerations relating to the welfare of his country and his people. Besides being the true representative of his people. Islam promises special Divine Grace and Help to the *Khalifa* He is, therefore, authorised under special circumstances and in matters of special importance, to overrule the opinion of the majority of his advisors.

He is absolute in the sense, that he can, in certain cases, override the opinion of the representatives ; on the other hand, his power is limited in the sense that he has no control over the Islamic constitution by which he is bound, and he cannot repeal or overrule any portion of it. He is bound to take the advise of the people and is bound to preserve the elective character of his own office. He is an elected Ruler in the sense that, under the will and guidance of God, he is appointed to his office through the agency of the people, and he is a representative of the people in the sense that he is expected to follow the advice of their representatives except when compelled to differ from it by urgent or extraordinary necessity. He cannot, by his own authority, spend a penny out of the public funds on his own person or for his personal needs. He rules by virtue of a Divine Right in the sense that he cannot be removed from his office, and is promised Divine aid in the discharge of his duties and in the carrying out of his undertaking.

The details as to the method of the election or appointment of the members of the Advisory Council and the appointment of the Governors and other officials, etc., have been purposely omitted by Islam so that they may be decided according to the exigencies of the time and so that human reason may have scope for work and expansion, a principle which is essential for the intellectual development of man. The Holy Quran prohibited the Muslims from questioning the Holy Prophet (on whom be peace and blessings of God) concerning every little detail, for many matters are purposely left to the reason and judgment of man. If the smallest detail had been laid down by the Holy Quran or the Holy Prophet (on whom be peace and blessings of God) there would have been no scope left for the intellectual development and progress of men and thus serious injury would have been done to mankind.

There are several forms of government at present in existence, but everybody who studies the constitution laid down by Islam will be compelled to acknowledge that it is not possible to devise a better form of Government. On the one hand it comprises the best form of representative Government, and on the other it is entirely free from party spirit, for the Sovereign is not dependent upon the aid or the co-operation of any particular party. He confines and devotes himself to the study of welfare of his country and people, and as his office is held on a life tenure, the country is not deprived of the services of its best brain after a specified number of years.

We believe that this is the only perfect form of government, and we are confident that as the circle of the Ahmadiyya Movement which stands for true Islam, widens and its membership increases, people will of their own free-will acknowledge the excellence of this form of government, and even sovereigns will renounce their hereditary rights in the interests of the welfare of their countries and will confine their privileges to those which they enjoy, and to which they are entitled as individuals.

Relation of the future *Khilafat* with the Muslim Rulers.

The future *Khalifas* of Islam would be the spiritual Heads of the whole Muslim world. They will remain, as far as possible, above politics, even at a time when Sovereigns and States have joined the Movement. They will perform the functions of a real League of Nations, and will endeavour, with the help and advice of the representatives of different countries, to regulate international relations. Their principal function will, however, be to look after the religious, moral, social and intellectual welfare of the people, so as to avoid their attention being monopolised by political matters, and important religious and moral affairs being neglected as was the case in the past. I have said, that they will *so far as possible*, remain aloof from and above politics. I have made this reservation to meet exceptional cases where the people of a particular country in a time of difficulty or crisis may request the aid of the spiritual *Khilafat*, and it may become necessary to make temporary arrangements for the government of that country. But such arrangements would be confined to the shortest possible period of time in each case.

(The Sun Rise Vol. IV. No. 32.)

Muslims, Organise!

(By Ch. Ghulam Mohammad Saheb B. A.)

The world is passing through times of great stress and anxiety. All nations are arming themselves to the teeth. Communities are fighting and wrangling amongst themselves and each man's hand is against every other's. Societies have been shaken to their very foundations. Old order has gone for good. People have lost their faith in it and the new one is still in the melting pot. No one knows whence he has come and wither he is going. All feel that something is remiss about their lives, that some screw is loose in the machinery of universe, but no one knows the exact nature of the malady. It is not the case with one country or community only, but all the word is astir with something incomprehensible. This restlessness, though noticeable all the world over, is a special feature of the Indian life of to-day. The Great War has opened eyes of the Indians as well as of the English. The Indians by fighting shoulder to shoulder with the Europeans have come to realise the great truth that the *Sahib Bahadurs* are after all only human beings and like themselves are made of flesh and bones. The halo of sanctity and superiority has been removed by familiarity and hence the intense longing of the Indians "to get a place in the household of King George instead of that in his stable." The English on the other hand have come to know that India is a great asset for the Empire and that it is not worth their while to lose this mine of men and money, and hence their desire to weld the hetrogenous races of Indians into one homogeneous nation and thus slowly but surely to evolve some sort of order out of the present chaos This desire on both sides has let loose forces which have well nigh shattered the fabric of Indian Society. The minorities have no trust in the majority because it is too much aggressive and selfish. The majority community is trying tooth and nail to carry all before them and to deprive the minorities not only of their rights of this world but of those of the next world also. All the communities are therefore busy organising themselves and the resources at their disposal for the final struggle. The day of reckoning and decision is not far off. It is at our very door and woe betide the community that lags behind in this struggle for exsistence.

In *India* there are no distinct tribes with common ancestral bonds occupying districts or provinces. The communities here therefore unlike those in Europe, are only religious societies living side by side and forming part of each village and town all over the country. The principal of these are the Muslims, the Sikhs and the Hindus. Of these the Sikhs were the first to realise the value of organisation and formed themselves into *jathas* with a central body called Parbundhak Committee. By doing so the Sikhs have acquired such an importance that both Hindus and Muslims court their friendship and wish to draw them to their side in communal rivalry. Next come the Hindus in organisation. There are so many sects in Hinduism and they are so diametrically opposed to each other that it was not only difficult but impossible to bring them under one religious head. So they have left religion out of account altogether. They have defined a Hindu to be person who calls himself a Hindu and thus have banded themselves into a political League called the Hindu Maha Sabha. This Sabha has been established with the sole purpose of preparing the Hindus to overcome the resistance of the minorities, particularly of the Muslims, in the councils of the country and thus have the way for a Hindu *Raj*. Since its inception it has been waging war against the Muslims with a ferocity as if it had its sanction in religion. Now the question naturally, arises, what have the Muslims done to protect their community against these adverse influences?

The answer is in a very strong negative. While the other communities who are stronger than they in purse or numbers are busily organising themselves the Muslims are quarrelling amongst themselves, on minor religious points. Divided counsels, confused plans, and utter mismanagements are ruining their cause. They are like an army whose leaders are disputing among themselves, whose horse and foot are in conflict and whose artillery is trained upon engineers. Repeated buffets of fortune have not been able to rouse them from their deep sleep. Rajpal judgment had quickened their pulse for a time, but lethargy and torpor have again taken hold of them. Dr. Kitchlew tried to rouse them for a while by his Tanzim Propaganda but all his clamours fell on deaf ears and his voice was like one in the wilderness awakening but the faintest of echoes, and hence his efforts did not crystalise into anything tangible. Thus much of the previous time has been wasted and now when the Commision which is to decide their fate is actually on Indian soil, they find their affairs in a hopeless confusion. Let them even now rouse themselves and put themselves in some sort of order before it is too late. Organisations cannot be made to order or extemporised. They are plants of very slow growth and require years of strenuous work to come to fruition. The rival communities' organizations have been in existence for many years past and they have set their houses in order while the Muslims were sleeping under the narcotic influence of self-deception. How to organise the Muslims and make up for the lost time? The work of organization even if all the Muslims were willing to submit themselves to it, will require, as I have already pointed out, years to accomplish while the fate of the country is going to be settled within a year or two. To tide over this difficulty the Musllms should appoint a Political Dictator for the next three years. All nations when hard pressed resort to this expedience. The Allies did the same during the last War and won it. The Hindus are working under the virtual dictatorship of Malaviyya What harm there is if Muslims also resort to the same measure? Dictatorships have done an immense good to Muslim cause in other countries and I hope it will not fail them in this country as well. Let us have a Kamal Pasha, or a Raza Khan in our midst and all will be well with us. There will be no difficulty in our selection of the hero of the hour because the last few years have taught us how to appraise the value of leaders. Islam now as of old possesses the stuff of which hereos and leaders are made. What we lack at present is not the paucity of sincere workers but our faith in them. The Sikhs have immensely benefitted themselves by the spirit and organisation of Akalis. The Hindus are using to the full the organisation of Samaj. Why should not the Muslims use the Ahmadiyya organisation?

(The Sun Rise 22-3-38.)

Three Ways of Assurance regarding the truth of the Promised Messiah's Claims.

(An extract from "The Ahmadia Movement" being the Paper written by the Head of the Ahmadia Community for the Religious Conference held in London in September 1924.)

Sisters and Brothers! Before bringing this discourse to a close, I would like to point out three ways of assurance for those who ordinarily are not satisfied by a simple hearing of facts, however strongly supported they may be by convincing proofs and trustworthy evidence and demand a personal experience of divine signs. God has, out of His mercy placed certain and sure means at the disposal of such people for their assurance and firm faith. The Promised Messiah (may peace and the blessings of God be upon him) has accordingly suggested three ways for them.

The first way suggested is that having freed themselves from bias of any sort, the seekers after truth should fervently pray to God the Almighty for forty nights continuously before going to bed, saying "O God, if this person, (Ahmad) who claims to be Thy Messenger, with the expressed mission of establishing Islam, the religion of God, in the world, and convincing the people as to its truth by showing Islam in its pristine beauty, is really from Thee and Thou hast sent him as a Messenger I, who am at a loss to understand his truth through facts and arguments, because the real facts are not fully before me, pray to Thee O *Haq* (Truth) Who is the source of all truths, O *Hadi* (Guide) Who is the source of all guidance, O *Rauf* (Kind) Who does not like to see His creatures in difficulties, to open my heart for the acceptance of his truth." If one prays thus sincerely for forty nights regularly, one is sure to be guided to the right path, and God will open his heart and will show him a sign for the truth of the Promised Messiah. The decision at which he will thus arrive will be under the guidance of God and as a result of his prayers to him. He will, therefore, feel in his mind faith and assurance. I confidently hope that seekers after truth in the West will not ignore this just and easy course for arriving at the truth. I do hope that they will admit its importance because in this way they can neither be played a trick upon by any clever person, nor will they be taken in merely by the masterly words of an orator. It is in reality an appeal to the Lord God from His humble servants and the decision then comes from the Most Merciful God whose decision is the best and the truest of all.

There is a second course open to those opponents of the Promised Messiah who after thoroughly going into his claims and studying the arguments put forward by him in support of his truth still positively declare that he is an impostor and that God has not sent him for the reformation of the world and who go so far as to say that his claim is nothing but a fabrication and is only a fraud to mislead the people. The Promised Messiah did not let such people go unchallenged. He proposed to them that they should declare their disbelief on oath after going through his book entitled the *Haqiqat-ul-Wahi*, a book dealing with most of the important sings that had come to pass up to the date of its compilation.

Their declaration should be to this effect that they have thoroughly read the whole of the *Haqiqat-ul-Wahi* and that even after its perusal they hold Ahmad to be a pretender and impostor and that if they are not right in their conclusion and Ahmad is true in his claims, God may send down upon them such wrath of His, as He has been sending upon the enemies of His holy Messengers.

The Promised Messiah positively says that such opponents would be overtaken by the wrath of God as their predecessors, the opponents of the former prophets, were overtaken by it, and they would serve as an example for others. We have known it for certain that those who insisted on being visited by the wrath of God instead of invoking His mercy and took up a defiant attitude have always been visited by extraordinary punishment. No doubt they were doomed to death but others were saved through them, *i. e*, by seeing the disastrous end of their opposition.

There is a third way tor judging the truth of his claims which the Promised Messiah proposed for the learned advocates of the different religions. Admitting the fact that a religion is known by effects as a tree is known by its fruits, we should see through the advocates of which religion is manifested the glory of God. In accordance with this principle the following proposal was put forward by him. Twenty persons suffering from some dangerous diseases of the worst type should be selected and then they should be equally divided by lot between the parties, half of them going to him and the other half to his opponents. Both parties should then pray to God for the recovery of their respective patients. The Promised Messiah declares that if anybody would ever come forward in this contest of prayer, God should grant him (the Promised Messiah) victory over the advocates of other religions to such a degree that people would have to confess that the Hand of God was with him.

Some might think that this proposal could not be put in practice now since the Promised Messiah is now no more in this world. To such people I wish to say that the Messengers of God are not like magicians who give a performance for the amusement of the people and then move on. They are a blessing of God for the world. They not only give glad tidings to their followers but actually bring boons for them. The greatest proof of their truth is that they leave behind them a community at whose hands God continues to manifest His powers. So if there are any people who are willing to see such a sign, provided that their acceptance of the truth may be advantageous to its spread and propagation, God through His grace and mercy will undoubtedly show them this sign even now at the hands of the righteous followers of the Promised Messiah, because God is very Merciful to His people and is ever desirous to take them out of darkness into light.

A Word of Advice to all the Nations of the Globe !

(An extract from the "Ahmadiat or the True Islam" being the paper written by the Head of the Ahmadia Community for the Religious Conference held in London in September 1924.)

Sisters and brothers, God has created us so that we may become manifestations of His glory and absorb His attributes in our own persons. Until we have attined this object we cannot be called successful. Of what significance is our worldly advancement ? It has no greater value than a mere pastime. Of what use can all this advancement be to us if we displease our God, and shut upon us the door of eternal advancement ? Even if we are great inventors in the sphere of this material world, but if we do not turn our attention to that knowledge by means of which we may attain to light in our eternal life, our case is like that of a school-boy who plays the whole day long and is pleased with the idea that has overcome his adversary in a play competition but pays no heed to that contest which will reform his whole life.

Real life is that which knows no end and real pleasure is that which is never destroyed and real knowledge is that which is always increasing. So turn to enternal life, everlasting pleasure and real knowledge, so that you may enjoy the peace of both the worlds and may please God just as you seek to please the people of the world.

Sisters and brothers, seeing you in perplexity and distress, God has thrown open for you the door of His Mercy and has Himself come to call you. So prize this favour and this love of His and reject not His blessings and look not down upon His favours and turn not away from them, for He is the Creator and the Mastsr and the pride of any conceited person avails not before Him. Come forward and enter the door of His grace so that His mercy may take you in its embrace and the mantle of His grace may wrap you in its folds.

O people of England, God has bestowed honour upon you in this world but with this honour your responsibility has increased, for every one who is under a greater obligation has greater responsibilities. Through the grace of God you have ruled the oceans for hundreds of years, and your country is styled the Queen of the oceans, but did you ever turn your attention to that King Who is the Fountainhead of all honours and a glance of Whose favour has raised you to this dignity? Did you ever seek the ocean of divine knowledge which rolls in the heart of him who seeks it. Ah! you went to the North and you went to the South, and you examined every cubit of water that is on the face of the Earth and you have discovered all depths, but alas! you have never dived to sound the depths of the ocean of spiritual knowledge, nor did you send out expeditions for its discovery. You have traversed every span of Earth in search of islands and in the exploration of lands, and your fleets have steered in all directions, but you never went forth in search of the Beloved One who is the Creater of all these lands and the Maker of all these islands. Is it wise to collect the dry leaves that drop from a tree and to abandon its fruit?

Sisters and brothers, I convey to you the glad tidings that the Mercy of God has now been excited just as it was excited hundreds of years ago, just as it was excited in the days of Muhammed (may peace and the blessings of God be upon him), just as it was excited in the days of Jesus of Nazareth, just as it was excited in the days of Moses, just as it was excited in the days of Isaac, just as it was excited in the days of Abraham, just as it was excited in the days of Noah.

The Sun of His knowledge has to-day risen in the same way just as it used to arise in the time of the previous prophets. So come forth and instead of the close air of the rooms inhale the cool and refreshing air of Divine Mercy in the vast regions of the spiritual world, and brighten your eyes with the pleasant light and glamour of the Sun of Divine knowledge, for such suns do not rise every day. I say to you and to all these peoples who are leading a life of peace under the banner of the British Government, "See! God has laid the hand of His blessings on your head, so respectfully bend your knees before Him."

I say to the people of Wales: O Wales! look at thy industry and labour and see how much of thy labour is for God.

O Scotland! thou art proud of thy freedom and liberty, but hast thou displayed the same liberty in understanding and accepting the words of God as in other matters?

O people of Ireland! your patriotism and zeal are proverbial but have you set apart any portion of this love for God also? Have you displayed the same zeal for finding God as you have done for the attainment of Home Rule?

O people of the colonies, you possess the aptitude for establishing new colonies and eagerly colonize new lands, but why are you indifferent to the colonization of that island of Divine Wisdom which has made its appearance in the ocean of knowledge?

I again say to you all, "See! God has laid the hand of His blessings on your heads. So respectfully bend your knees before Him, for He is the King of kings and the Emperor of emperors. Bend your heads before Him so that He may anoint them with the blessings of Faith just as He has anointed them with the blessings of this world."

The blessings of God are unlimited. He is the God of every country and every people, and His true worshipper also does not like to be bound by limitations and forms. Indeed he is a well-wisher of his country and of his nation but the range of his sympathy extends far beyond his own country and his own people. He is far above such limitations. He is a well-wisher of all mankind and he sees in all men the signs of that brotherhood which are to be found in them as being creation of God Who is the Lord of the Worlds. The black and white, the Western and Eastern people, members of his own nation and the foreigners are a like in his eyes as human beings, Sympathy for every one of them is deeply rooted in his mind and love of all men swells in his breast. He is in reality a true manifestation of the Lord of the worlds. So I do not confine my address to any particular nation or to any particular country. But I invite all nations of the earth to the message of that God Who has not been niggardly towards any nation in the distribution of His boons, Who has kept open the door of His mercy for the people of all countries alike, and I say, O people of America and Europe! O inhabitants of Australasia and Africa! and O residents of Asia! wake up from your sleep of indifference and open your eyes, for the Sun of the love of God has arisen from the unknown land of Qadian, so that it may remind every one of the Love of the eternal King which He bears towards His servants, that the darkness of doubt and suspicion may be dispelled, that the coolness of difference and carelessness may be removed, that the highwaymen of vice, wickedness, oppression, murder, disturbance and all sorts of evils, who are always lying in ambush to rob man of the wealth of themselves in dark caves which are their real abode, that pure-minded and holy men who are like angels, on this earth may, in the light of this Sun, bruise the head of the serpent which had bitten the heels of Adam and Eve, and may break the poisonous fangs of Satan to deliver the world from his mischief.

O ye that dwell in the lands of East and West cheer up and banish dejection from your minds, for at last the bridegroom has come whose advent you awaited. It does not behove you to-day to feel sad and sorrowful. Now is not the time of grief and sorrow but it is the time of rejoicing and exultation. Now it is not the time of despair but of hopefulness and aspirations. So deck yourselves with the garland of holiness and adorn yourselves with the ornaments of purity, for your old desires have been fulfilled and that for which you have been longing for centuries has come to pass.

Your Lord has Himself come to your homes, and your Master Himself seeks to please you. Come, come, so that having forgotten our petty disputes we may all be united on the hands of the Blessed Messenger of God, may sing the songs of His praise and chant the hymns of His adoration, and may lay such a firm hold of His skirts that that Beloved One may never again be separated from us Amen !

" And our last words are that all praise is due to Allah, the Lord of the worlds."

Some Revelations of the Promised Messiah relating to the Future which yet await fulfilment.

Exalted Prince ! after relating some of the miracles of the Promised Messiah I wish to reproduce some of his prophecies which have not yet been fulfilled.

Another prophecy of his concerning Russia is that the Government of that country would in the end rest in the hands of the Ahmadees.

Other Prophecies are that—

His (Ahmad's) Movement will spread rapidly in Bukhara, not very long hence.

The greater portion of the people of Europe will become Muslims and will believe in him.

All other religions will give place to Ahmadiyyat or true Islam and will in the end almost cease to exist. The earth shall be inherited by his followers, and the followers of other religions shall be few in number and shall occupy humble positions.

For the future guidance of the world, God shall raise a man from among his progeny, who will complete his work.

Monarchs and Princes shall seek blessings from his clothes.

All Governments that shall put obstacles in the way of the progress and spread of his Movement and who shall refuse to submit to him shall be cut off, and their names shall be wiped off the face of the earth.

God shall establish truth, justice, and love on earth through him, and there shall be established a permanent relation between man and his Creator ; and the wicked shall leave their transgressions ; and virtue shall reign supreme ; and man shall realise the object of his creation ; and the object of the advent of Muhommed (peace and blessings of God be upon him !) who was a Prophet of such eminence that the Promised Messiah with all the glory that God gave him and which the world has witnessed, and will witness, was only a servant and disciple of his shall be fulfilled.

Blessed are those that believe in these signs and make their peace with God and save themselves from His wrath.

(A Present to H. R. H. the Prince of Wales.)

In the name of Allah the Beneficient the Merciful.
We praise Him and pray for His choicest
blessings upon His noble Prophet.

CONDITIONS OF BA'IAT.

(Initiation into the Ahmadiyya Movement.)

The man who accepts *Baiat* should firmly make up his mind :—

Firstly, that up to the day of his death he shall abstain from *Shirk i. e.*, setting up equals to God.

Secondly, that he shall keep away from falsehood, adultery looking at women other than near relatives, cruelty, dishonesty riot and rebellion, and, in short every kind of evil : and shall not allow himself to be carried away by his passions, however strong they may be.

Thirdly, that he shall pray five times a day without fail, according to the commands of Allah and His Apostle, and to the best of his ability shall try to offer his Tahajjud prayers (prayer of the latter part of the night), to invoke the blessings of God (Darud) upon His Prophet, to ask pardon for his sins and the help of God ; and remembering the blessings of God he shall always praise Him.

Fourthly, that He shall in no way harm God's creatures generally and Moslems particularly under the influence of his passions—neither with his hands, nor with his tongue, nor by any other means.

Fifthly, that in every state of sorrow or pleasure, prosperity or adversity, felicity or misfortune, he shall prove himself faithful to God and that in every condition he shall accept the decree of God and in this way he shall be ready to bear every kind of insult and pain. At the time of any misfortune he shall never turn away from Him but rather he shall advance further.

Sixthly, that he shall not follow vulgar customs and shall abstain from evil inclinations and that he shall completely submit to the authority of the Holy Quran and that he shall make the sayings of God and His Apostle the guiding principle of his life.

Seventhly, that he shall fully give up pride and haughtiness and shall pass his days with humility, lowliness, courtesy and meekness.

Eighthly, that he shall consider religion, the dignity of religion and the well-being of Islam dearer than life, wealth and children and in short dearer than everything else.

Ninthly, that he shall be for God's sake showing sympathy with the creatures of Allah and to the best of his power he shall use his natural abilities for the welfare of God's creatures.

Tenthly, that he shall establish a brotherhood with me (the Promised Messiah) on condition of obeying me in everything good and keep it up to the day of his death and this relationship shall be of such a high order that its example shall not be found in any worldly relationship either of blood relations or of servant and master.

The articles of faith of the Ahmadiyya Gommunity.

1. God is one and nobody is or can be His co-sharer in His self, attributes, names or worship.

2. The angels exist.

3. God has been sending from time immemorial His Apostles in every country and nation for the guidance of His creatures and we believe in every one of them whose names have been mentioned in the Holy Quran individually and in all collectively.

4 Our Book is the Holy Quran and our Prophet is Mohammad (peace and blessings of God be upon him) and he is the seal of prophets.

5. The door of inspiration has always been and shall always be open and no attribute of God ever becomes useless. As He used to hold communion with His good servants, so He does even now and shall continue to do up to the end of the world.

6. This is our firm faith that divine decree (*taqdir*) as enunciated by the Holy Quran is correct and that God listens to and accepts the prayers of His creatures and great deeds are achieved by means of prayer.

7. We belive in the rising of the human beings after their death and also we firmly believe that the Heaven and the Hell as described by the Quran and the Traditions exist and that on the day of Resurrection our Prophet Mohammad peace and blessings of God be on him shall be the intercessor.

8. We firmly believe that the man about whom prophecies have been made by the old prophets under different names and of whom the Holy Quran speaks in the verse "He it is who raised a Prophet among the Meccans.................and among others of them who have not yet overtaken them" as the second advent of our Lord Mohammad and whom our Lord Mohammad calls Messiah the Prophet and the Mahdi—(the man) is Hazrat Mirza Ghulam Ahmed of Qadian and besides him nobody is the Promised Messiah.

9. It is our firm belief that the Holy Quran is a perfect book and that no new law shall be required till the Day of Resurrection and that our Lord Mohammad possesses collectively all the qualities of all the prophets and that after him none can, far from gaining any spiritual eminence even become a true believer except by complete obedience to him. We, not for a moment believe that any old prophet will come to this place a second time, because in that we will have to admit some defect in the spiritual powers of our Lord Mohammad—but we believe among his followers Reformers have appeared and shall continue to appear with spiritual knowledge of a very high order. Not only this, but a man can

even gain prophethood by the help of our Lord Mohammad's spiritual powers, but no prophet with a new book or having been appointed direct will ever come; for in this case it would be an insult to the perfect prophetood of our Lord and this is the meaning of the seal of prophets and in this sense the Lord has on the one hand said "There is no prophet (*i. e*, an independent prophet or a prophet with a new law) after me" and on the other hand has called the coming Messiah a Prophet of God.

10. According to this we believe that a man—the Promised Messiah,—has gained prophethood in spite of his being a follower of our Lord. We believe in the miracles of the prophets which in the words of the Quran are called signs of God and this is our firm faith that God for the manifestation of His glory and for proving the truth of His Apostles has been through His servants showing signs which are beyond the power of human beings.

The Duties of the Ahmadiyya Community.

The Ahmadiyya Community is neither an anjuman nor is it a religion. But the meaning of the Ahmadiyya Movement is this that it is a body of Moslems that having recognised the Promised Messiah as a means of guidance have accepted the true Islam which was given to the world through our Lord Mohammed and who have accepted all the claims of the last Messenger of God, *viz.* the Promised Messiah. Hence the obligation of the Ahmadis are the same as have been fixed by the Holy Quran for a Muslim and which have been sanctioned by the usage and practice of our Lord Mohammad and his Companions. Hence acting upon the laws of the Quran, the practice and sayings of the Holy Prophet is a distinct duty of every Ahmadi. But since Islam considers the propagation of the truth as one of the important duties of a Muslim and it has been considerd as one of the distinguishing features of the Muslims that they ask the people to do good and prohibit from doing evil—a duty the performance of which made the Muslims so successful in the beginning, hence the Promised Messiah has laid much stress upon this point and has made it obligatory for the members of the Community that they should send a part of their income to Qadian for this purpose. This money is spent for the propagation of Islam on the lines fixed by the Promised Messiah. Hence every Ahmadi should make it a rule for himself to send a part of the income for the furtherance of the objects of the Movement. The amount of this contribution has not been fixed but left to be determined by the love and zeal of a man for the Movement. Be the sum small or great, it is obligatory on every Ahmadi to help the Movement with his mite. Some friends spend one tenth and even more of their income for the help of their religion.

The Management of the Ahmadiyya Movement.

As has been the custom of God from time immemorial that He starts a line of successors for looking after the welfare of the community which is prepared by the Messenger of God, so in this age too He has started a line of successors. Without it no progress is possible for a disorganised body is incapable of performing anything great. Hence for the purpose of keeping the community united, and for using its potentialities collectively for the welfare of Islam a line of successors has been started. This is our firm conviction as it is also mentioned in chapter XXIV, 55 that successors are appointed by God. Hence it is the duty of every Ahmadi, as long as it pleases God to favour us with the blessing, to accept the Baiat of the Caliphs one after another.

All the new converts should also enter into the Baiat of the successors to the Promised Messiah or their representatives. But if any man for any reason cannot personally come to

Qadian he may also enter into the Baiat by means of a letter. At present there is one Anjuman (Sadr-Anjuman Ahmadiyya & Anjuman Taraqqi Islam being amalgamated into one) under the Khalifatul Masih for carrying on the work of the Movement The Sadr-Anjuman Ahmadiyya according to the instructions of the Promised Messiah and in consultation with the Khalifatul Masih looks after all the executive educational & other necessities of the Community. Among some of the most important duties of this Anjuman is looking after the comforts of the guests who come to Qadian, maintaining schools for the secular and religious instruction of the community, carrying out the instructions contained in the Will of the Promised Messiah and conducting the Review of Religions, propagation of Islam etc. Those friends who send their contributions generally point out how much is to be given to which fund. As *zakat* (legal alms) should be kept in the Bait-ul-Mal (the Treasury) so everyone on whom *zakat* is compulsory sends it to Qadian. It is collected by the Anjuman and spent according to the instructions of the Successor to the Promised Messiah. As it is necessary for the progress of the Movement to keep in touch with the centre, hence according to the instructions of the Promised Messiah an Annual Gathering of the Community is held by the end of the month of December every year. This gathering is attended by the members of the community from every part of the country. In these meetings means are devised for strengthening the faith of the Ahmadiyya community and for enlarging its Mission work. This should be attended by every member of the Community. Besides, friends should also from time to time try to come to Qadian and should write letters to the Khalifatul Masih (Successor to the Promised Messiah) every now and then for in this way the Khalifatul Masih feels an inclination to pray for the writer and besides the welfare of the different members of the Community also becomes known. The first Khalifa of the Promised Messiah was the late Hazrat Moulvi Nooruddin Sahib and the present Khalifa is Hazrat

Mirza Bashiruddin Mahmud Ahmad Sahib. (For further particulars regarding Khilafat see "Ahmed the World Messenger." pages 463 to 471.)

Some Instructions for the new Ahmadees.

Since the Promised Messiah was a Messenger of God and the denying of the Apostles of God is a dangerous boldness and deprives a man of faith hence according to the Quran, the Traditions of the Seal of prophets and the sayings of the Promised Messiah, it is the duty of every Ahmadi that he should pray under the leadership of Ahmadi Imams only. But in those places where Ahmadi Imams cannot be found, he should offer his prayers alone and should pray to God to give him a Jamaat or Society of his own, because a true believer can never remain alone. Similarly, it has been prohibited that Ahmadees should give their daughters in marriage to non Ahmadees, for wives are generally influenced by thier husbands and thus it is making a soul apostate. Likewise, Ahmadees should not attend the funeral service of non-Ahmadees, for it would amount to interceding with God for a man who has proved himself an enemy by denying and opposing the Promised Messiah.

"Shall an Ahmadi say his prayers led by a non-Ahmadi as Imam?"

(Taken from the diaries of the Promised Messiah published in the periodicals of Qadian)

On a question being put on the 20th February 1901 as to why he had forbidden his followers to say prayers in the lead of a non-Ahmadi Imam, the Promised Messiah replied:—

"The people who have mistrusted us from the very outset and are thoughtlessly indifferent to the afflictions to which this Movement has been subjected, have not acted piously, and Allah says in His Book:—

انما يتقبل الله من المتقين (*i. e.*, He accepts the prayers of the pious only). This is the reason why you have been enjoined not to say your prayers with an *Imam* whose prayers do not come to the degree where prayers are accepted. It has always been held by the Divine Doctors that whosoever opposes the truth is gradually deprived of the light of faith. He who does not believe in Muhammed, (peace be on his soul) is an unbeliever (Kafir) but he who rejects the Mahdi and the Promised Messiah shall also be deprived of the light of faith. The result is the same in both cases. It begins with opposition which develops into estrangement and which in turn is followed by blind enmity which results in the total loss of faith. This is not a thing to be lightly passed over. It concerns the most important question of faith and salvation. My rejection means the rejection of the commands of God, and of the injunctions of the Holy Prophet Muhammad, may Allah's blessings be upon him. He who rejects me really regards Allah as (God forbid) a liar for he sees that not only Islam is being attacked externally, but internally also the followers of Islam have become very corrupt, yet Allah in spite of His Promise "Verily We have sent down the law and We are its Protector."

(انا نحن نزلنا الذكر وانا له لحافظون) has done nothing to bring about a reformation. Outwardly he believes in the word of Allah that He will be raising (Caliphs) successors to the Holy Prophet among the Muslims as he raised successors to Moses among the Jews, but as he believes that Allah has raised no Caliph in the present age he impliedly charges Allah with the violation of His promise. Not only that but he denies even the similarity of Islamic with the Mosaic despensation as given in the Quran, to keep up which it was quite essential that as a Messiah had appeared in the former so was a Messiah to appear in the latter in the beginning of the 14th century. Similarly, he will have to reject the verse. و آخرين منهم لما يلحقوا بهم (And *He has raised a Messenger* among others who have not yet joined them *i. e.*, the Muslims of the early period) which speaks of the second advent of the Holy Prophet, Mohammad, peace be upon him. In this way he disavows many verses of the Quran. But I declare positively that he will have to forsake the Holy Book altogether. Consider then the consequences, of not believing in me. I do not say it of myself, I solemnly declare it as a truth that my rejection implies the renouncing of the whole of the Quran. He (the disbeliever in me) may not confess it verbally but his action speaks for itself. One of my revelations refers to the point which is نت منی و انا منک *i. e.* My rejection necessitates the rejection of Allah and to accept me is to confirm one's beliefs in Allah and His existence. Again my rejection means the rejection of the Holy Prophet Muhammad himself, and therefore before one should venture to reject me one should seriously consider whom he is going to reject. The question arises " How could my rejection mean the rejection of the Holy Prophet Muhammad, peace and blessings be upon him?" The Holy Prophet foretold that the close of every century would witness the advent of a Reformer and in case my claim is rejected it will have to be admitted that the promise has not been fulfilled. Another of his sayings recorded in the traditions, و اما مکم منکم *i. e.* An Imam shall appear from among you, is also falsified. His annunciation of the appearance of a Mahdi and Messiah at the time of the spread of the religion of the Cross also comes to nothing because though the religion of the Cross has spread all over the world, yet the Promised Reformer has not, according to the belief of th rejector of my claims made his appearance? Do not his actions belie his professions? Again I say it explicitly that my rejection is not an easy thing. He who calls me an infidel himself becomes so. He who calls me a forsaker of the Holy Quran and of the sayings of the Holy Prophet will himself become the forsaker. I am the Confirmer of the law of Islam and one who has appeared according to what was written in the scriptures. I am not one who has gone astray. I am the Mahdi, the guided one from God. I am not an infidel. I am first of those who believe and are Muslims; and whatever I say has been revealed to me. Whosoever, therefore, believeth in Allah, in the Holy Book, and in the Holy Prophet must hold his tongue when he hears my claims from me. But for him who is impertinent and insolent, there is no remedy; Allah alone will deal with him.

On the 26th July 1902, the talk turned on the subject of the Ahmadis following the lead of a non-Ahmadi in their prayers in the course of which the Promised Messiah enjoined upon his followers the virtue of patience under trials, and strictly forbade them to conjoin their prayers with the non-Ahmadies. "Therein lies the secret of your success" said the Promised Messiah emphatically "Even the worldly-minded forbear to see each other for many days if there arises some misfeeling or enmity between them. Your displeasure and separation are for Allah's sake. If you get mixed up, you will be refused the special favours of God. The virtuous prosper when they keep aloof'

On the 10th September 1901 Syed Abdullah an Arab (of Najaf) who was to leave Qadian for his own country, inquired of the Promised Messiah whether he should follow the lead of a non-Ahmadi who was ignorant of the claims and teachings of the Promised Messiah. The latter replied "Tell them of the word of Allah revealed to me. If they accept and believe, you can pray along with them; otherwise, not."

The gentleman said again that his countrymen were hot tempered and were of the Shia Sect.

The Promised Messiah said "Submit yourself to Allah who befriends him whose accounts with Him are clear. The Holy Book shows that they who believe not and reject are doomed and it is not therefore meet that any of my followers should conjoin his prayers with them. Can a living man say his prayers with the dead? Remember then that as Allah has informed me it is unlawful (*haram*), absolutely unlawful (*qatai haram*), for you to say your prayers in the lead of him who calls me a *kafir* or rejects me (*mukazzib*) or who is in suspense (*mutaraddid*). Your *Imam* must be from amongst you and this is what the saying of the Holy Prophet given in the Bukharee teaches on the point. The actual words are امامكم منكم *i. e*,, when the Promised Messiah will appear, you will have to leave the different sects and your *Imam* will be one of you. Would you like to be held guilty before Allah and be deprived of the fruits of your deeds and you be ignorant all the while? Whosoever believes in me submits willingly to what I say, holds me as the last arbiter and turns to me for decision on every disputed point. But he who does not believe in me from the sincerity of his heart, is puffed up with vanity and self conceit. Know of him therefore that he is not of me, for he does not pay any regard to what Allah has said to me. He therefore, finds no favour with Allah.

On the 10th January 1903 Khan Mohd. Ajab Khan of Zaida N W. Frontier, Province, said "Sometimes we meet people who are quite ignorant of your claims. Can we follow the lead of such people in our prayers?'

The Promised Messiah replied. "I know of no such place where my claims and teachings are unknown; and if there be such a people, put your creed before them. If they accept it they are of you and you can say your prayers along with them; otherwise not. In that case, say your prayers by yourself. Allah wants to create a people separate from those who believe Him not; why then mix up deliberately with those from whom He likes to keep you apart."

Administration of Ahmadiyya Movement.

Organisation:—

All the work connected with the management of the Movement is carried on by a number of Secretaries under the direction of His Holiness The Khalifatul Masih, Head of the Ahmadiyya Community. As at present arranged this work has been divided as follows :—

(1) There is a Chief Secretary who presides over Cabinet meetings and supervises the work of the different Secretaries.

(2) Secretary for Missionary work, is in charge of all the missionary activities of the Movement and supervises the work of the different Missions established in various parts of India and other countries. He is also in a way the Director of the Ahmadiyya Press and the Publishing Department.

(3) Secretary for education, has charge of education and religions and moral training of the community.

(4) Home Secretary has charge of the social, economical, judicial, and other miscellaneous work of the Movement.

(5) Foreign Secretary has charge of the work connected with the relations of the Community with the Government and other communities.

(6) Secretary for Literary Department, whose duty is to produce suitable literature and organise a central Ahmadiyya Library and carry on research work

(7). Secretary of Commerce is in charge of the Commerce and Industrial Department.

(8) Financial Secretary has charge of the Financial Department.

Besides there is a Private Secretary to His Holiness the Khalifatul Masih, An Accountant and Auditor of account.

Press :—

One tri-weekly, two weekly, three fortnightly (including one in England), and two monthly Urdu periodicals and two quarterlies are published from the Headquarters at Qadian. One English monthly is published from England, one Bengali monthly, and one Tamil-English weekly are published from Calcutta and Colombo respectively.

Educational Institutions.

1. One High School with about six hundred students at the Headquarters.
2. One Arabic Oriental College at the Headquarters.
3. One Middle School and large number of Primary Boys and Girls' Schools and Night Schools for the adults in various districts of the Punjab.
4. One Girls' School and ladies' school at the Headquarters.
5. One School for training of Missionaries at the Headquarters.
6. One High School Boarding House at the Headquarters.
7. An Ahmadiyya Hostel for college students at Lahore.

Condition of women :—

A ladies' central society known as the Lajna-i-Imailla is established at the Headquarters for the general welfare of the Ahmady ladies. Branches of this central Lajna are established in many places. There are two papers for the ladies.

Guest House :—

There is a guest house at the Headquarters where about 300 men are entertained daily. Orphans and widows and many poor men are also maintained.

Foreign Students:—

Besides students from foreign countries such as Sumatra, Ceylon, Mauritius, Syria, Arabia and Afghanistan, are also receiving education at Qadian.

Permanent co-operation with the Government :—

1. An Ahmadiyya Double Company in the Indian Territorial Force.
2. A Criminal Tribes Agricultural Settlement near Khanewal, District Multan.

Form for Initiation into the Ahmadiyya Movement.

To Hazrat Khalifatul Masih II,
Mirza Bashir-uddin
Mahmud Ahmad Sahib.

MOST REVERENED SIR,

Peace be with you. I have gone through the conditions of *Baiat*, the Articles of faith, the duties of Ahmadi and General Instructions and have accepted them, I having filled up the subjoined form, send it to you and pray that my *Baiat* may be accepted.

I bear witness that there is no deity but Allah. He is one, having no partner, and Mohammad is the servant and Messenger of God.

I son of enter the Ahmadiyya Movement at the hands of MAHMUD and ask pardon for all my sins. In future I will try my best to guard myself against all kinds of sins. I will never set up equals to God and will give precedence to my religion before all worldly considerations. I will try my best to act upon all the laws of Islam. I will always try to learn, teach or hear the Holy Quran and the Traditions. I will consider the propagation of

Islam as the first of my duties. I will obey you in everything good that you will tell me, I consider our Lord Mohammad (peace be upon him) to be the Seal of prophets and believe in all the claims of the Promised Messiah.—

استغفر الله ربی من کل ذنب واتوب الیه

I beg pardon from Allah my Lord, for all my sins and and turn to Him.

رب انی ظلمت نفسی واعترفت بذنبي فاغفرلي ذنوبی
فانہ لا یغفر الذنوب الا انت

O my Lord! I have wronged my soul and I confess all my sins. Pray forgive my sins and there is no Forgiver except Thee. (Thrice). Amen! Amen!

Signature

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